the PRIEST

Vol. 1 SEPTEMBER, 1945 No. 9

Currente Calamo 3

Answer to a Defense of the Reformation 9

The New Latin Psalter 15

Charts for Convert Instruction 20

Alcoholics Sacerdotal 30

The Stormy Career of Jacques-Paul Migne, Priest and Publisher 34

Quaesita et Responsa 42

Book Review 43

Meditation for the Priest 45

Suggested Subjects and Sermon Jottings 48

Correspondence 59

The N. O. D. L. List 64

"Going therefore teach ye all nations!"

To further the organization of autumn convert classes, *Our Sunday Visitor* is devoting its issue of September 30 to apologetics, with a host of articles and features, making a tactful but strong appeal to all non-Catholics and urging them to investigate the claims of our Church.

You will want to double your order for this issue, so that each person in your congregation may have TWO copies—one for himself and one for his non-Catholic neighbor.

If you are not now a distributor of *O.S.V.*, start with this issue. Your people will like it—and it will help them.

Better Order Immediately!

Pastors may increase their bundle-orders for this particular issue at the usual rate.

Bundles at 1½c per copy to be resold at 3c to 5c per copy.
News Edition at 2c per copy.

Our Sunday Visitor, Huntington, Ind.

The most complete and accurate biography in English of the first Catholic philosopher

AUGUSTINE'S QUEST OF WISDOM

Vernon J. Bourke, Ph.D.

Tinged with humor, warm with human interest is this brilliantly distilled survey of Augustinism, the first real synthesis of Catholic wisdom. On a solid biographical foundation Dr. Bourke traces the phenomenal evolution of St. Augustine's perspectives from the Manichaeanism of his dissolute youth through Neo-Platonism to the beatific vision of the City of God. With the insight of a true scholar Dr. Bourke allows the Saint to speak for himself. **$3.00**

SELF - REVELATION OF THE ADOLESCENT BOY

Urban H. Fleege, S.M., Ph.D.

Here is an expose of the modern Catholic boy, presenting the entire extent of the adolescent's problems and their underlying factors together with their suggested solutions. **$3.00**

A PATTERN TO THE FLOCK FROM THE HEART

Retreat for Religious Superiors — Venantius Buessing, O.F.M. Cap.

Using St. Paul as a guide and interpreter, the retreat master clearly conveys the meaning of the art of ruling others according to the will of God. Intimate, simple, and wholly convincing. **$2.50**

COMPENDIUM OF THE HISTORY OF THE CISTERCIAN ORDER

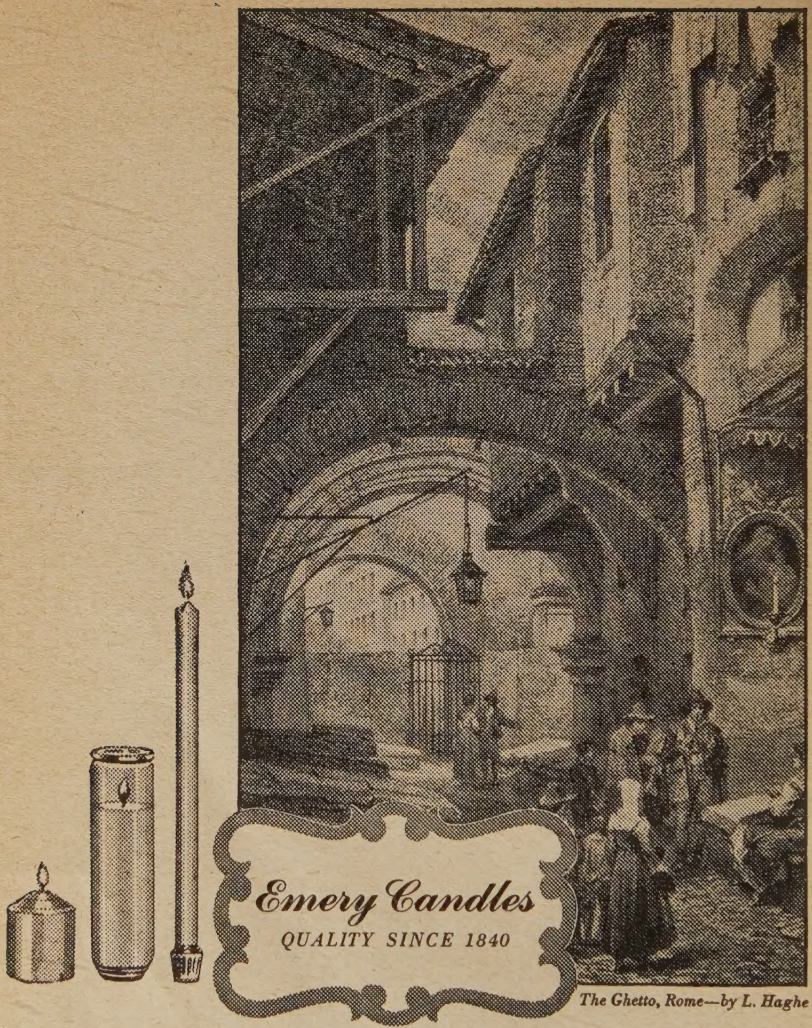
A Father of the Abbey of Gethsemani, Kentucky, of the Order of the Cistercians of the Strict Observance (Trappist)

This is the accurate, glorious account of the history, organization, and discipline of the Cistercian Order and its epic struggle for the salvation and perfection of souls. **$4.00**

At Your Bookstore.

THE BRUCE PUBLISHING COMPANY

1409 Montgomery Bldg., Milwaukee 1, Wis.



Emery Candles

QUALITY SINCE 1840

The Ghetto, Rome—by L. Haghe

modern candle making must adhere to sacred traditions

It is a far cry from the ancient candle maker's crude methods to the modern Emery candle factory, yet Emery never forgets the sacred function of the candle, and modern methods assure precise adherence to established rubrics. Write for the name of the Emery representative nearest you.

EMERY

Industries, Inc.

4300 CAREW TOWER, CINCINNATI 2, OHIO

Currente Calamo

Shh! Russia . . .

WHY is it that the microphone is still closed against the truth about Russia? Msgr. Sheen once went so far as to proclaim—via the ether—that it's cold in Russia. But he was mighty careful to go no farther than that. Apparently, the long story of Red perfidy must remain untold as far as radio listeners are concerned. Certainly, it may appear in books and magazines if editors will risk it, but not on the air.

Our Catholic programs are effectively muzzled because all our radio time is donated. NBC and ABC, for instance, make a present each of thirty minutes a week to American Catholics. It only remains to NCCM to provide a speaker and appropriate music.

But let the speaker make an unkind remark about the Communists and immediately "controversy" is cried and NCCM's free time is jeopardized. That's why it is that our speakers must go on, week after week, often confining themselves to "safe" generalities: the world is sick, Christianity can cure it—(of course), with no contemporary particulars, while the greatest evils in world history bulk larger and larger on the horizon.

This censorship applies not only to religious but to all broadcasts.

Who's behind it all? The editor of a large secular magazine told us that he has been trying now for a long time to get the inside story for publication without success. Once, he says, he did have an article in hand, competently prepared by a high official, but at the last minute the author re-

Are You Interested In Religious Discussion Clubs?

Then you will be interested in suitable textbooks for members of discussion clubs, since the success of a cooperative study group depends in large measure on the material which serves as a basis for discussion. A discussion-club textbook should be carefully planned and simply written. The content should be informative, enlightening, and interesting. It should not only be a challenge to the zeal of apostolic-minded lay people, but should also help them to develop into articulate Catholic leaders.

The nine booklets in the Catholic Action Series have been prepared with these norms in mind. They follow closely the recommendations of the National Center of the Confraternity of Christian Doctrine. In the past twelve years many thousands of copies have been used successfully by discussion groups throughout the United States and Canada.

Altar and Sanctuary, Angela A. Clendenin—Externals of the Mass.

Praying the Mass, Rev. John J. Butler and Angela A. Clendenin—Mass prayers and ceremonies.

The Annual Cycle of Redemption, Very Rev. Msgr. Leon A. McNeill and Angela A. Clendenin—Cycles, seasons, and feasts of the liturgical year.

The Sacramentals, C. J. McNeill—Origin, nature, and use of the sacramentals.

Prayers, C. J. McNeill—Prayers in common use in the Church.

The Apostles' Creed, Rev. Gregory Smith and C. J. McNeill—Exposition of articles of the Creed.

The Commandments, Rev. Gregory Smith and C. J. McNeill—Commandments of God and of the Church.

The Sacraments, Rev. Gregory Smith and C. J. McNeill—Instructions on the sacramental system.

The Church in Latin America, Sister M. Frederick Lochemes, O.S.F., and Sister M. Patrice, O.S.F.—History of the Church in Mexico and in Middle and South America.

Single copy, 25c postpaid. Two or more copies: list, 25c; net to clergy, religious, and discussion-club leaders, 20c; 100 copies, $17.50; 500 copies, $15.00; plus carrying charges. If cash accompanies order, carrying charges are prepaid to any place in the United States.

CATHOLIC ACTION BOOKSHOP
424 North Broadway,
Wichita 2, Kansas

pudiated it and the editor was told to "kill" it.

Vermin Press?

ANOTHER of our pet gripes is the way the Brooklyn **Tablet** gets slapped around. Pat Scanlon, the editor, has done nothing more than call the balls as he sees them. He's honest, he's fearless, he's blunt. The reader may not always agree with him, but everyone must admit that it's no question here of "irresponsible journalism." Pat can make out a pretty decent case for his stand on every question.

The thing is, **The Tablet** is denounced right and left by a lot of publicists (mostly non-Catholics). Mr. Scanlon rushes to his typewriter and gives his side of the story or his refutation of the charge, whatever it may be—but it may never appear (except in **The Tablet**).

For example, Drew Pearson had it syndicated all over the country that Under Secretary of State Grew had mentioned **The Tablet** as seeking to undermine the San Francisco Conference. Pat wrote to Mr. Grew, who not only denied the fact but expressed gratitude for **The Tablet's** viewpoint on the Conference. The facts were relayed to Pearson . . . who made no correction.

Algernon D. Black made substantially the same charge against **The Tablet** over New York's Station WQXR. He refused to retract, saying, "My interpretation was justified."

Manhattan's Jewish Review, July 5, asserted in an editorial: "Among the riff-raff that paraded each Sunday in front of Station WMCA Building, protesting the silencing of the rabble-rouser Coughlin, was May Quinn, one of his ardent fol-

THE PRIEST **SEPTEMBER, 1945** **VOL. 1, NO. 9**

"Take heed to thyself and to thy teaching, be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St Paul to Timothy (iv, 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy, and religious, $2.00 per year, $5.00 for three years. To seminarians in U. S. A., $1.00 per year. Canadian and Foreign, $3.00 per year, In U. S. Funds. To seminarians in Canada and Foreign countries, $1.50 per year.

Business and Editorial Staff:

Most Rev. John F. Noll, D.D. ..... Publisher
F. A. Fink ..... Business Manager
Ralph Gibler ..... Advertising Manager
Rev. G. J. Gustafson, S.S., M.A., Ph.D. ..... Editor
Rt. Rev. W. L. Newton, M.A., S.S.D.
Very Rev. W. P. Barr, C.M., S.T.D., Ph.D.
Very Rev. Michael Andrew Chapman
Rev. Patrick J. Lydon, D.D.
Rev. John F. Cronin, S.S., Ph.D.
Rev. Richard Ginder, M.A. ..... Associate Editors
Address manuscripts and editorial communications to the Reverend Editor at Old St. Mary's Seminary, 600 North Paca St., Baltimore (1), Md.

lowers and darling of the Brooklyn **Tablet**, that notorious anti-American rag, published in Brooklyn and circulated among a moronic audience, where it can wield an effective program of disunity."

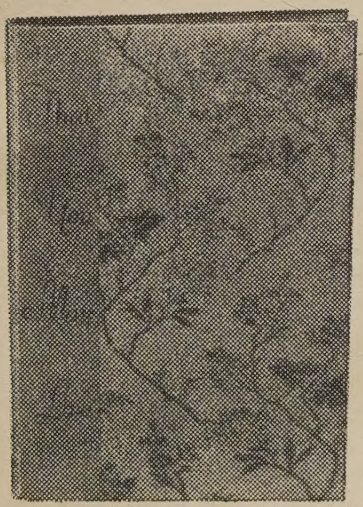
The B'nai B'rith Messenger of Los Angeles calls **The Tablet** "that anti-Semitic sheet."

Dr. Abram L. Sacher, national director of B'nai B'rith Hillel Foundation, speaking over New York's powerful Station WOR (May 26) said: "Read the Brooklyn **Tablet**, in any of its recent issues, and then try to determine whether the enemy is Germany and Japan, or law abiding citizens in this country. The vermin press pours out filth by the yard—anti-Negro, anti-Jewish, anti-Catholic, anti-labor, anti-immigrant, a wild pot-purri of phobias and frustrations, all skillfully mixed together to destroy our unity."

As we see it, **The Tablet** is all out for America and against Communism. Every time weak-kneed diplomats welch on principle (as in the case of Poland and the Baltic States), Scanlon lets them have it all over the front page. So now he must be tagged a Fascist.

Curiously, B'nai B'rith, through the utterances of its spokesmen and periodicals, calls **The Tablet** anti-Semitic. We've been reading **The Tablet** a long time now and have found nothing, absolutely nothing of that in it. On the other hand, it is frankly anti-Communist. Does B'nai B'rith seek to identify anti-Communism with anti-Semitism?

In any case we prefer the simple testimony of an ordinary Jewish



This is a book worth recommending from the pulpit.

That You May Live

by

L. F. Cervantes, S.J.

Here at last is a practical, easy-to-read book on the doctrine of the Mystical Body of Christ. Its champion, St. Paul, buttonholes you on nearly every page. He makes you feel that you just have to do something about applying his great idea to your everyday life.

176 pages $2.00

CATECHETICAL GUILD
(Dept. P.)
128 E. 10th St. St. Paul 1, Minn.

MESSENGER

Church Art Calendar Brings Inspiration To Catholic Homes

Sumptuously illustrated with 18 full color Religious reproductions suitable for framing. All days of Fast and Abstinence, Ember Days, Rogation Days, and Holy Days, of Obligation are clearly indicated. For each month a suggested meditation; for each day a quotation from the Catholic Bible. This beautiful calendar, containing authentic information, carries the official Church approval.

PROFITS FOR CHURCHES

Special quantity rates on these fine calendars afford your church societies opportunities of making generous profits. National advertising assures sales at 30 cents each. Our practical distribution plan includes circulars. Or, for personal church distribution, with no investment on your part, a leading business man in your community will gladly pay for the privilege of imprinting his name and address on each monthly page—together with the name of your church, hours of Mass, etc. Write for particulars today.

MESSENGER CORPORATION
Dept. P1, Auburn, Indiana

citizen who is American, and who has no axe to grind. He wrote: "While a patient in the Coney Island Hospital on Ocean Pkwy., I became interested in **The Tablet** and have read it regularly for the past three years. During this time I have not had one reason to offer any adverse comment, for even when one disagrees with your position on world affairs he can adhere to the democratic spirit of good will you so regularly show."

Here's wishing Pat Scanlon luck. We may not always agree with him, but we hand it to him for his courage. He's playing a dangerous game. Bigger men than he have eaten crow for bucking Communism too forcefully. But he has the satisfaction of knowing that through his fearlessness, he has made the Brooklyn diocesan paper a national institution, such that the well informed American priest can hardly afford to be without it.

And Gillis, too!

FATHER GILLIS was honored the other day by an explicit accolade from Moscow. Anyway, coming from Moscow, censure amounts to praise. Here's a man whose only sin has been the use of Aristotelian logic. He has meticulously sorted out all the intricacies of United Nations diplomacy and measured them against the relentless yardstick of logic and plain, elementary syndaeresis. The results don't flatter the diplomats; indeed, they point to the fact that if we let Poland lapse into Soviet slavery, we have built again on sand.

Father Gillis has been heavily penalized for his consistency. But his reputation is presently at an

(Continued on page 55)

A Monumental and Indispensable Reference Work

COMPLETE

CONCORDANCE TO THE BIBLE

(Douay Version)

By the Rev. Newton Thompson, S.T.D.

and

Raymond Stock

New (4th) Edition

1914 pages. Buckram.

$10.00

All English-speaking Catholics are acquainted with the language of the Douay Bible as revised by Bishop Challoner and used for many past generations. But heretofore they have not had a Concordance to that Bible.

Priests and others who have occasion to locate Scripture passages are sometimes thwarted and almost always inconvenienced by the difficulty of finding the wanted passages. At last a complete Catholic Concordance is available.

To a considerable extent this Concordance will serve also as a thesaurus. Thus under the word "faith" will be found the 250 passages where that word occurs; the word "mercy" will be found 400 times. Especially for preachers and for teachers of Scripture or theology, the usefulness of such a reference work is obvious. We struggle along as best we can without needed conveniences when they do not exist or are beyond our reach; but once they are available, they become indispensable.

This Concordance is printed in readable type. Its 1914 pages contain 280,000 lines. It is issued in heavy-duty binding.

B. Herder Book Company

15-17 South Broadway, St. Louis 2, Missouri

A CONFUSION OF NAMES

Especially at Christmas

EVERY YEAR, as Christmas approaches, *Fordham* UNIVERSITY *Press* receives many orders for Christmas Cards, from the Clergy, Religious, and the Laity, who think *Fordham* UNIVERSITY *Press* has sent them advertising to solicit this business. Though we have nothing but praise for good Christmas Cards, and are friends of all who sell them, for the convenience of all we must say:

> No advertising comes from *Fordham* UNIVERSITY *Press* offering for sale any Christmas Cards, Certificates of Merit, Honor Rolls, Stationery, or any printed commercial piece. We do not print or sell these.

Fordham UNIVERSITY *Press* is not the same as *The Fordham Press, Inc.* The latter is a commercial printer who has no connection with Fordham University.

Fordham UNIVERSITY *Press* is devoted exclusively to the publication of College Texts and General Works, a catalogue of which will be sent on application to the address above.

Respectfully yours,
Fordham UNIVERSITY *Press*

FORDHAM UNIVERSITY PRESS
441 E. FORDHAM ROAD NEW YORK 58, N. Y.
COLLEGE TEXTS GENERAL WORKS

the PRIEST

Vol. 1 S7PTEMBER, 1945 No. 9

For Your Information

Answer to a Defense of the Reformation

A reply to the first among 26 essays, contributed to a symposium on Protestantism.

Lon Francis

Under the heading *"Was the Reformation Needed?"*, John T. McNeill, Professor of Church History at the University of Chicago since 1927, and more recently Professor at the Union Theological Seminary, New York, justifies the Reformation because the *leaders* of that sixteenth century movement "thought the Papacy a colossal misrepresentation of the religion of which it professed to be the authoritative exponent."

Did they really think that? Was it the Papacy as such, or one or a few individual Popes, with which they found fault? Did Luther break with Rome because he felt that way about Leo X, or his immediate predecessor? Did Henry VIII, who gave the first stimulus to the Reformation in England, think that?

Commenting on Luther's change of mind and heart after his return from Rome, whither he was summoned, the Protestant historian Hausrath in his *Luthers Romfahrt*, page 98, says: "Luther returned from Rome as strong in the faith as he went to visit it. In a certain sense his sojourn in Rome even strengthened his religious convictions."

Writing *In Eccles, IV, 17*, Luther made the following pronouncement after that visit:

"If Christ had not entrusted all power to one man, the Church would not have been perfect because there would have been no order and each one would have been able to say he was led by the Holy Spirit. This is what the heretics did, each one setting up his own principle. In this way as many churches arose as there were heads. Christ therefore wills, in order that all may be assembled in one unity,

that His power be exercised by one man to whom also He commits it. He has, however, made this power so strong that He looses all the powers of Hell, without injury, against it. He says: 'The gates of Hell shall not prevail against it,' as though He said: 'They will fight against it but never overcome it,' so that in this way it is made manifest that *this power is in reality from God and not from man.* Wherefore, whoever breaks away from this unity and order of the power, let him not boast of great enlightenment and wonderful works, as our Picards and other heretics do, for much better is obedience than the victims of fools who know not 'what evil they do.' "

But the princes who had hoped to gain by Luther's rebellion prevailed on him to continue his fight.

Henry's Defense Of The Faith

After Luther's defection Henry VIII wrote a book against him entitled *The Seven Sacraments,* and dedicated it to the then reigning Pope. If he later by what Belloc calls an "accident," started a revolt was it for the improvement of faith or morals? Wasn't it rather because he lost his own morals? No Catholic denies that there were some "misfits" in the long list of the occupants of the Chair of Peter, just as there was one among twelve in the original Apostolic Body selected by Christ Himself. Neither does any informed Catholic deny that morals were rather loose during the fourteenth and fifteenth centuries, following the intrepid and vigorous faith of the thirteenth century. But wasn't it due more to the civil powers than to the Popes, the liberty of whose election was often interfered with? Emperors, Kings and princes too long had the right to nominate candidates for Bishoprics and Abbacies, and usually nominated those who would be sycophants. Public opinion became cold towards the Holy See, chiefly because of the conflicts civil rulers had with it, and because they aroused popular prejudice against it—however, never on doctrinal or even moral grounds.

Philip the Fair, of France, quarrelled with Boniface VIII (1285-1378), and later the Popes were forced to leave the city of Rome and to move to Avignon, France, for a period of seventy years (1309-1376), where they were dominated by the French Kings. Then followed in turn the rebellion of Louis of Bavaria, and the great Western Schism, lasting from 1378 to 1417. It was during this period that there were three claimants to the Papacy, only one, of course, having been legitimately elected. But the people in those days, when there were no radio, telegraph, or daily newspaper, could not easily learn who was the legitimate Pope.

After expressing his conviction that the reformers were *sincere,* McNeill launches into a nasty diatribe against the mor-

als of the clergy and monks at that time, and quotes Dionysius, the Carthusian; Nicholas of Susa, who wrote a book called *On the Life of the Clergy;* Jacob of Jueterbock, who wrote a tract entitled *On the Negligence of Prelates.*

Testimony Of Ludwig Pastor

To the charges made by them, probably the greatest historian of the Papacy of all times, Ludwig Pastor (cf. *History of the Popes,* Volume VII) who admits the truth of the accusation of worldliness and nepotism, avarice, and even of immorality among many of the clergy (pp. 291-328), warns against the unfair exaggerations of bigoted controversialists, and gives a list of eighty-five saints and beatified who died in Rome alone between the years 1400 and 1529 (Ibid V, 86-88). He also makes this observation: "The record of all nations consists of the story of crimes. Virtue goes quietly on her way; vice and lawlessness are always making noise. The scapegoat is the talk of the town; the honest man does his duty and no one hears of him."

The reformers of the sixteenth century were sincere only in the sense that Stalin, in banishing Christianity completely from Russia, was sincere; or in the sense that Hitler who, with the help of thousands of armed Gestapo, strove to put an end to Catholicism, Protestantism, and Jewry in Germany, was sincere; only in the sense that the Revolutionary Party in Mexico, which confiscated all church property and exiled the Bishops and clergy, was sincere; only in the sense of the atheistic Grand Orient, which did the same thing in France, was sincere.

McNeill believes that there was plenty of room for a reform of the *doctrinal* teaching of the Church as well as of *morals.* The words of Luther, quoted above, should answer that contention. If Christ was divine, then evidently He would protect His Church from teaching error in doctrine, even if He had not solemnly promised that He would do so. But He made such a promise when He said to His Apostles: "Behold I am with you all days even to the consummation of the world" (Matt. XXVIII, 20). The end of the world certainly had not come, therefore His promise still held, as did His promise that "the gates of hell shall not prevail against it" (Matt. XVI, 18); as did His promise, in His last discourse, to send the Holy Ghost to the Church "to abide with it *forever*" (John XIV, 26).

Argumentum Ad Hominem

Hallam, in his Introduction to the *History of Literature* I, page 300, warns people against such "ungrounded representations" as "that Luther, struck by the absurdity of the prevailing superstitions, was desirous of introducing a more rational system of religion; or that he contended for freedom of inquiry, and the boundless privileges of individual

judgment . . . These notions are merely fallacious refinements."

The reformers themselves were the first to admit that they did not reform *morals*. Dollinger, in his book *The Reformation: Its Interior Development and Effects*, shows *from Protestant writers alone* that the Reformation in Germany led to intellectual, social, moral and religious deterioration.

Grisar, in his work *Luther* (Vol. IV, pp. 210-215) quotes Luther as saying: "Now we see the people becoming more infamous, more avaricious, more unmerciful, more unchaste, and in every way worse, than they were under Popery." He called his own town of Wittenberg, a "Sodom of immorality," and observed: "Although half the town is guilty of adultery, usury, theft, and cheating, no one tries to put the law in force."

Melanchthon, a co-worker with Luther, in his *Libertate* II, Epis. 202, admitted: "The Elbe, with all its waters, could not furnish tears enough to weep over the miseries of the distracted reformation."

Cobbett, in his *History of the Protestant Reformation*, pages 2-3, says of the *English* Reformation, as it is called, that it was "engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder, devastation and rivers of innocent English and Irish blood."

Lord Macaulay, who was no special friend of the Catholic Church, writes in his Essay: Hallam's Constitution History, Vol. I, page 199:

"They were, a king whose character may best be described by saying that he was despotism itself personified; unprincipled ministers; a rapacious aristocracy; a servile parliament. Such were the instruments by which England was delivered from the yoke of Rome. The work which had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderer of her guest."

In Scotland And Switzerland

Professor F. York Powell, writing in the *Fortnightly Review*, 74, page 217, speaking of the *Scottish* Reformation says: "The whole story of Scottish Reformation, hatched in purchased treason . . . is perhaps as sordid and disgusting a story as the annals of any European country can show."

Writing on Calvin's Reformation in *Switzerland*, Wilhelm Martin Leberecht DeWitte, Protestant professor of Theology at Basle, writes: "We freely acknowledge that, as in outward appearance, our Church is split into numberless divisions and subdivisions, so also in her religious principles and opinions she is internally divided and disunited. The Lutheran Society resembles, in its separate churches and spiritual power, a

worm cut up into most minute portions, each one of which continues to move as long as it retains power . . . Within the compass of a square mile you may hear four, five, six different gospels. The people . . . speak most contemptuously of their teachers, whom they hold either as blockheads or knaves in teaching these opposite doctrines; because in their simplicity they believe that truth is but one . . . Growing immorality, a consequence of contempt for religion in many places concurs also as a cause of its deeper downfall."

Compare The Needs!

If among 262 Popes only three or four, at the most, can be charged with Judas-like treason, and if nearly 100 of them are canonized saints, nothing is more unreasonable than to condemn the Papacy as such. Numerous Protestant historians rather marvel at this excellent record. They also wonder how any one can match against it the record of Protestantism, which has thrown confusion into Christendom. Every reflecting person of our times must acknowledge that if a reformation in doctrine was even conceivable in the sixteenth or any other century, it is needed a thousand times worse today among the adherents of Protestantism. Isn't the entire world outside the Catholic Church now in confusion concerning doctrine? Do not most people claim that they are not even interested in it? Do not some forms of Protestantism boast that they have no creed at all?

The very Union Theological Seminary where McNeill is now a professor, is accused of turning out clergymen without faith. The Presbytery of the City of New York asked the Presbyterian General Assembly, back in 1915, to investigate that Seminary. It asked the General Assembly this question:

"Is the Bible still to be our rule of faith and the law of the Church, or are we to be dominated by an institution which has dethroned the Bible, and put in its place, the discordant guesses of fashionable rationalism?"

And, it observed:

"Every spring a new class of Union students enters the ministry, taught by their professors to blue-pencil the Bible, and punctuate its most sacred passages with interrogation marks."

A Backsliding Society

If there was need for *moral* reformation in those days—and there was—it is needed many times more in this enlightened twentieth century, when people by the millions in every so-called Christian country not only repudiate the Ten Commandments, as Luther himself did, but even the moral law; when they hold that morals change with the times, and that that becomes "moral" which many people begin to practice.

Emmet J. Hughes, in his *The*

Church and the Liberal Society, wrote:

"The Church which the Reformation assailed was the institutional backbone of a whole social order; to repudiate its religious authority was to make imperative substitutes for its social and economic principles. In this fashion the Protestant movement necessarily both reflected and reinforced the other great forces of its time, political, economic, and intellectual—cradling nascent nationalism in the doctrine of the priority of temporal over spiritual power . . . The Reformation, in short, represented the battle of nationalism, capitalism and individualism carried into the religious arena."

Two centuries ago Bossuet, speaking of the subordination of the Church to the State as a natural consequence of the Reformation, wrote:

"What men accomplished in the Reformation through rejecting the Pope as ecclesiastical successor to Saint Peter, was to surrender themselves to a lay pope, and to place in the hands of civil magistrates the authority of the apostles."

If Protestantism is essentially a "reform agency" what about the inertness, if not the ineptitude, of its leaders at this time? In fact, the leaders readily admit that they can do nothing about reforming society. Hence the growth of their "protests" and their cooperation with enemies of Christianity itself to check any attempt of the Catholic Church to create a better post-war world.

Concentrate on Today

A striking phrase has come down to us, started, I think, by Faber: "The Sacrament of the Present Moment." The term sacrament, of course, is here used only metaphorically. But so many of the virtues of a sacrament lie in our abandonment of the past and future to God, and in our concentration on the present duty, that the phrase is well chosen.

The past is irrevocably gone, the future is in God's hands alone. In the present moment lie our duty, our opportunity and our grace. "Just for today"—in those three words from a popular hymn is the very marrow of spiritual wisdom.

And here is a passage from the Little Flower with which this note may well end:

"If I did not live simply from one moment to another it would be impossible for me to be patient, I only look at the present. I forget the past, I take good care not to forestall the future. When we yield to discouragement it is usually because we think too much about the past and the future."

The New Latin Psalter

Joseph L. Lilly, C.M.

EVERY priest in the United States by this time has probably heard that in a *Motu Proprio* dated March 24, 1945, His Holiness, Pope Pius XII, announced to the world that a new translation of the Psalms from the original texts into Latin has been made at his direction. In this same *Motu Proprio* Pope Pius authorizes the use of the new version in the recitation of the Breviary by all those who may wish to do so.

His Holiness briefly reviews the history of the Latin Psalter, and refers to its imperfections and obscurities which by reason of the more thorough present day knowledge of Hebrew and other oriental languages have become more obvious. The progress made in textual criticism, in the development of the laws of Hebrew metre and rhythm and in the science of interpretation, have made it possible to produce much improved modern vernacular versions of the Psalms.

This led to the expressed desire on the part of not a few priests, Bishops and Cardinals that a clearer and more understandable version of the Psalms into Latin be made. In spite of the great difficulties of the undertaking, in spite of the venerable authority of the Vulgate approved by so many centuries of use in the Church and in spite of its intimate connection with the writings of the Fathers and commentators, His Holiness ordered the new version to be made, which would adhere closely to the original text and at the same time, as far as possible, take into account the venerable Vulgate and other ancient versions. This version has now been published and His Holiness writes: "Hanc (versionem) omnibus, qui officio tenentur Horarias Preces cotidie recitare, paterna offerimus voluntate; dum, rebus omnibus perpensis, motu proprio ac matura deliberatione Nostra concedimus ut eadem, sive in privata sive in publica recitatione, si libuerit, utantur, postquam ad Psalterium Breviarii Romani accomodata, ab Officina Libraria Vaticana in lucem edita fuerit."

His Holiness concludes the *Motu Proprio* with the expression of the hope that henceforth all will draw from the recitation of the Divine Office greater light, grace and consolation and that in these difficult times they will more and more imitate those examples of holiness which shine forth from the Psalms.

The text of the new version of the Psalms has reached this country, and arrangements are being made by publishers to make an abundant supply of

Dr. Lilly is on the Faculty of Sacred Theology at the Catholic University of America.

copies available as soon as possible. Publishers of Breviaries have expressed their intention of incorporating the new Psalter into the Breviary as soon as arrangements can be made and the liturgical text reaches them. Of course the Breviary with the Vulgate version will continue to be published also, as long as the use of the new version is not made obligatory.

Meanwhile the readers of *The Priest* may perhaps be interested in knowing something about the origin and character of this new version. The translation was made by six members of the faculty of the Pontifical Biblical Institute at Rome. Their names have not so far been made public. On January 19, 1941, they were directed by the Holy Father to make the new version and immediately set to work. The commission held meetings regularly for three and a half years, and discussed thoroughly every problem of textual criticism and translation. The completed manuscript was given to His Holiness in August, 1944, and on September 8 of the same year, he ordered its publication.

While the basic text from which the version was made is the Hebrew, it was not followed slavishly, but, in accordance with directives contained in the Encyclical *Divino Afflante Spiritu*, a sane and sober use of textual criticism was made; there was constant comparison with the ancient versions, especially the Vulgate, with the result that the new version is not a translation of the traditional Hebrew text known as the Massoretic, but of a Hebrew text thoroughly reconstructed in the light of sound principles of textual criticism. Not infrequently the reading of the Vulgate is followed in preference to the Hebrew which in places is obviously corrupt.

The translation itself, according to a lecture given in Rome on April 25, 1945 by the Very Rev. Augustine Bea, S.J., Rector of the Biblical Institute, is faithful to the original not only as regards the meaning but, as far as possible, as regards the phrasing, the rhythm and the figures of speech.

The Greek and Latin versions often soften the anthropomorphisms of the original. For example Ps. 17, 2 in the Vulgate reads:

"Diligam te, Domine, fortitudo mea;

Dominus firmamentum meum et refugium meum et liberator meus

Deus meus, adjutor meus, et sperabo in eum,

Protector meus, et cornu salutis meae, et susceptor meus."

The new version preserves the more colorful metaphors of the original:

"Diligo te, Domine, fortitudo mea,

Domine, petra mea, arx mea, liberator meus,

Deus meus, rupes mea, in quam confugio,

Clipeus meus, cornu salutis meae, praesidium meum!"

The Greek translators were apparently unwilling to translate literally passages which speak of seeing the face of God. For example the Vulgate, which is a translation of the Greek in Ps. 16, 15 reads:

"Ego autem in justitia apparebo conspectui tuo;

Satiabor cum apparuerit gloria tua."

The new version renders:

"Ego autem in justitia videbo faciem tuam, satiabor, evigilans, aspectu tuo. "

The Vulgate Psalter has not a few obscure or even unintelligible passages. These, I think, have all been cleared up. For example in Ps. 16, 13-14 the Vulgate reads:

"Exsurge, Domine, Praeveni eum, et supplanta eum;

Eripe animam meam ab impio, frameam tuam ab inimicis manus tuae.

Domine, a paucis de terra divide eos in vita eorum;

De absconditis tuis adimpletus est venter eorum."

The new Psalter renders:

"Exsurge Domine, occurre illi, prosterne eum, eripe a peccatore animam meam gladio tuo, manu tua ab hominibus, Domine.

Ab hominibus, quorum portio est haec vita."

The old familiar "ab incursu et diabolo meridiano" which exercised the ingenuity of commentators becomes in the new version "a pernicie quae vastat meridie," and the "negotio perambulante in tenebris" becomes "peste quae vagatur in tenebris."

No doubt those who say the Breviary have often wondered what "Vox Domini praeparantis cervos" in Ps. 28 means. The new version reads: "Vox Domini contorquet quercus." The puzzling "Et dixi: Nunc coepi; haec mutatio dexterae Excelsi" is cleared up by the rendering: "Et dico: 'Hic est dolor meus, quod mutata est dextera Altissimi.' "

Hebrew idioms and constructions, which are obscure because they are too literally rendered in the Vulgate, have been removed. For example the "In Deo laudabo sermones meos" of Ps. 55 becomes in the new version "In Deo, cujus celebro promissum." The Hebrew manner of expressing comparison is reflected in the Vulgate, for example in Ps. 34, 10: "Eripiens inopem de manu fortiorum ejus." The new version puts it: "Qui eripis miserum a praepotente." The Vulgate's "A voce aquarum multarum in Ps. 62, 4 is changed to "Potentior voce aquarum multarum." One more example in this category. The Vulgate: "Dedisti laetitiam in corde meo. A fructu frumenti, vini, et olei sui multiplicati sunt." The new version: "Dedisti laetitiam in cor meum majorem quam cum abundant tritico et vino." (Ps. 4,8)

The language of this new version is simple and fluent. It is conformed to the linguistic tradition of the Church and is

rhythmic, so that it can readily be chanted in choir.

The syntax follows the usage of the better age of Latin. Thus many ungrammatical expressions are removed. For example after verbs *sentiendi et declarandi* the Vulgate uses *quod, quia* or *quoniam* followed by a finite verb, while the new version prefers the classical construction of the accusative and infinitive. For example, Ps. 9, 21 of the Vulgate "sciant gentes quoniam homines sunt" becomes in the new rendering "sciant gentes se esse homines." "Lapidem quem reprobaverunt aedificantes, hic factus est in caput anguli" of Ps. 117 is improved in the new version: "Lapis, quam reprobaverunt aedificantes factus est caput anguli."

The "Liber Psalmorum cum Canticis Breviarii Romani Nova e textibus primigeniis interpretatio Latina cum notis criticis et exegeticis cura Professorum Pontificii Instituti Biblici edita" contains an excellent special introduction to the Psalms, a preface which states the objective the translators had in view, the *Motu Proprio* of His Holiness and the text of the Psalms and Canticles. Prefixed to each Psalm is a title which indicates the central thought of the Psalm. This is followed by a topical outline; then comes the text of the Psalms printed in stichic arrangement with black faced numerals indicating the successive divisions. Critical notes give the reconstructed text on which the version is based, wherever it differs from the traditional Hebrew text, and finally there are brief but very illuminating footnotes.

A question which will interest many is whether the new version is shorter than the Vulgate. It is slightly shorter, owing to the omission of double translations here and there and of an occasional interpolation and to the more concise expression.

The examples given above are but a few of hundreds that could be cited to illustrate the character of the new version. We conclude by appending what is perhaps the best known of the Psalms, the Invitatorium, Ps. 94, according to the new version:

INVITATIO AD LAUDEM DEI ET OBOEDIENTIAM

Bis Psalmista invitat ad laudem Dei (1s. et 6): I—quia Dominus est rex magnus totius terrae quam crevit (3-5), II — quia pastor populi Israel est (7) cui omnes oboedire debent, ne reiciantur sicut reiecti sunt patres in deserto (8-11).

I 1Venite, exsultemus Domino,
acclamemus Petrae salutis nostrae;

2Accedamus in conspectum eius cum laudibus,
cum canticis exsultemus ei.

3Nam Deus magnus est Dominus,
et Rex magnus super omnes deos:

4In manu eius sunt profunda terrae,
et altitudines montium ipsius sunt.

5Ipsius est mare: nam ipse fecit illud,
et terra sicca, quam formaverunt manus eius:
II 6Venite, adoremus et procidamus
et genua flectamus Domino qui fecit nos.
7Nam ipse est Deus noster,
nos autem populus pascuae eius et oves manus eius.
Utinam hodie vocem euis auditis:
8Nolite obdurare corda vestra ut in Meriba,
ut die Massa in deserto,
9Ubi tentaverunt me patres vestri,
probaverunt me, etsi viderant opera mea.
10Quadriginta annos taeduit me generationis illius,
et dixi, Populus errans corde sunt,
et non noverunt vias meas.
11Ideo juravi in ira mea:
non introibunt in requiem meam."

A Note to Bruce Marshal

Our pastor is a poor preacher. His sermons he prepares in the sweat of his brow and they cost him the blood of his soul. But they are not to our level. Well, last Sunday, he got to the subject of our relationship to the Faith. "We're supposed to live the Faith," he said dramatically, "not die for it. It's too easy to die. It's hard to live. Martyrdom is a privilege not a threat. Anyhow, dying is the last thing that's expected of any man."

There was a giggle through the crowd. We being high-educated people knew that "the last thing" was putting it exactly right.

But what I do want to say is that in "The World, the Flesh and Fr. Smith" we have a perfect example of a man who lived his Faith though did not die for it.

Alone with God in the wilderness of a Scotland town, Father Smith, the hero of the story, has his hours of hope and fears, of struggles and defeats, but with Him on his side, he knows how "to go about doing good" and live His Faith.

Bruce Marshall writes with distinction. His picture of the time is powerful and convincing, and the great panorama he draws gives a comprehensive view of a churning era. He upturns for us a facet of a Scottish city that has never been presented in the English language.—**J. M. Lelen**

The famous revolutionary, Proudhon, had the courage to declare: 'The social question has been raised; if it is preached in the name of God and consecrated by the priest, it will spread with the rapidity of lightning.'—**CIP Press Service**

Charts for Convert Instruction

John A. O'Brien *"Say it with pictures"*

IN THE instruction of converts, carefully devised charts are a powerful help. They give concreteness to truths which may seem abstract to the neophyte. They enable him to visualize a series of facts along with their relationships and thus to assimilate them more readily. What stories and illustrations are to homilies for the faithful, charts are to instructions for non-Catholic inquirers. They add clearness, enhance the interest, and put the point across more effectively. *Iter longum per precepta, breve est per exampla.* The journey is shortened likewise by the skillful use of graphs which tell the story in pictures and enable even those who run to see and understand.

The enormous appeal of the cinema lies in the fact that it tells a story pictorially, thus supplying a richness of imagery which mere words do not possess. Words are but slender and feeble bridges to concepts and ideas. Many cross those bridges haltingly, while others stumble and fall, and never get across at all. This is true in almost direct proportion to the abstract character of the words employed.

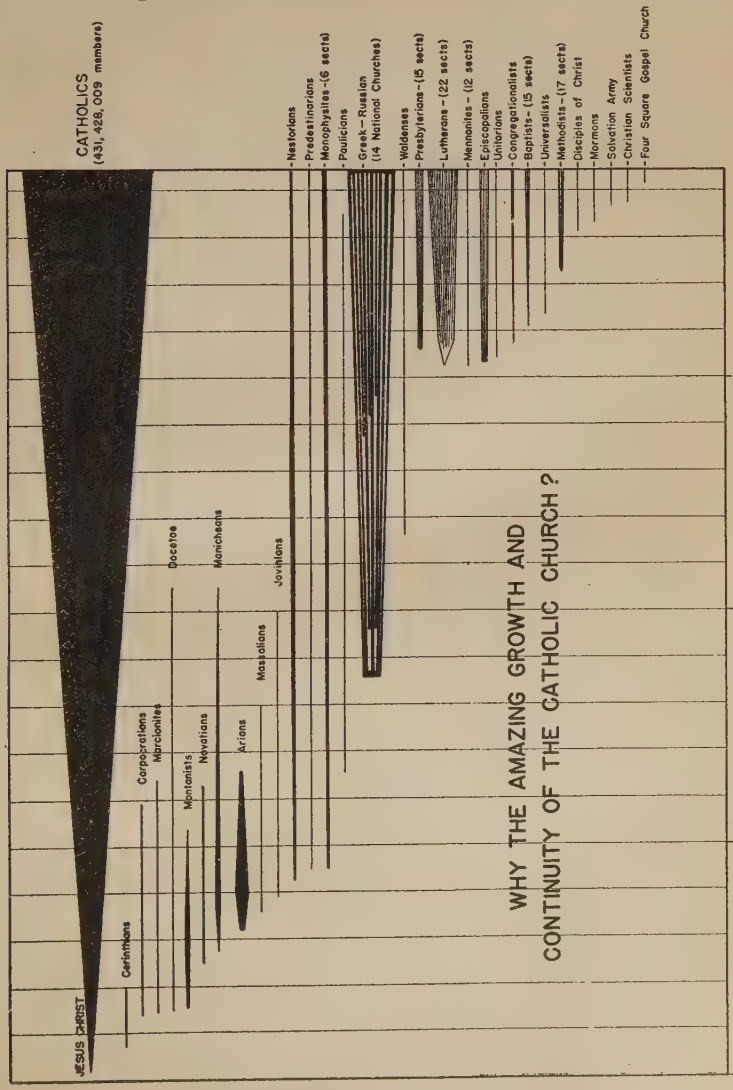
Teachers of college and university students are often distressed in finding that three-fourths of their students are left behind when the lecturer persists for any appreciable length of time upon the purely abstract plane. The dullness that creeps into the eyes, the waning attention, the growing restlessness are the tell-tale signals that it is high time to come out of the stratosphere and down to earth. As nature abhors a vacuum, so the minds of all but a few highly trained logicians abhor imageless or near-imageless thought. "Get out of the clouds," "come down to earth," are what most students are saying when their professor tarries long in the empyrean blue.

If this be the case with students with a university background how much more does it hold for the masses without their training in abstract reasoning? It is well known that children must be taught with pictures, stories, chalk sketches and all the elaborate technique of presenting knowledge in a concrete manner. Most adults are but children of a larger mold. They still clamor for the picture, the story, the concrete illustration. Because it is part of the technique of making the abstract concrete, the chart is welcomed by classes of prospective converts as an aid to clearness and ease of understanding.

In the instruction of converts over a period of approximately

Dr. O'Brien, author of "The Faith of Millions" and many other works in popular apologetics, is on the faculty of Notre Dame University.

thirty years, we have found ourselves constantly seeking means of presenting the credentials of the Catholic Church in a graphic and arresting form. As this phase of the instruction is of crucial importance, we have concentrated most of our efforts upon the graphic presentation of those facts of history which



Copyright 1945, by John A. O'Brien

make the divine origin of the Church stand out in bold relief. Once this fact is clearly established, the remaining truths find ready acceptance. If the Catholic Church be proven to be the one true Church founded directly and immediately by Jesus Christ, it follows with the force of a self-evident truth that she alone is worthy of the belief and loyalty of all mankind.

Accordingly we shall present some of these charts with the hope that they will prove helpful to our brothers in the presentation of the claims of Christ and of His Church to our non-Catholic fellow countrymen. The first is the precipitate obtained by the distillation of the nineteen centuries of the Christian era. It is basic and all-important.

The Voice of History

The Divine Origin and Continuous Growth of the Catholic Church as contrasted with the Human Origin and Short Durations of Other Faiths.

Explanation of Chart: The vertical lines indicate the centuries of the Christian era. The horizontal lines represent some of the larger and more important of the many hundreds of religious denominations that have arisen during the past nineteen centuries. These lines indicate the duration of the various sects by beginning at the respective dates of origin and ceasing when they disappeared. The width of the line shows the approximate size of the denomination.

The chart shows that the Catholic Church was founded by Christ in 33 and has continued its amazing growth through the centuries to its present membership of 431, 428,009. It depicts some of the leading heretical sects, such as, the Montanists, Novatians, Arians. These have disappeared from the earth, leaving only their names and the memory of their errors to posterity.

In presenting to a Protestant the claim of the Catholic Church to be the true Church, we have found it well to point out that the question boils down to this: Whom are you to believe—Christ or Luther? That is the question which confronts every Protestant. If he reflects carefully upon it, he will not fail to see the wisdom of choosing to believe God instead of any mere man. The following chart is designed to help him in his thinking.

Christ or Luther?

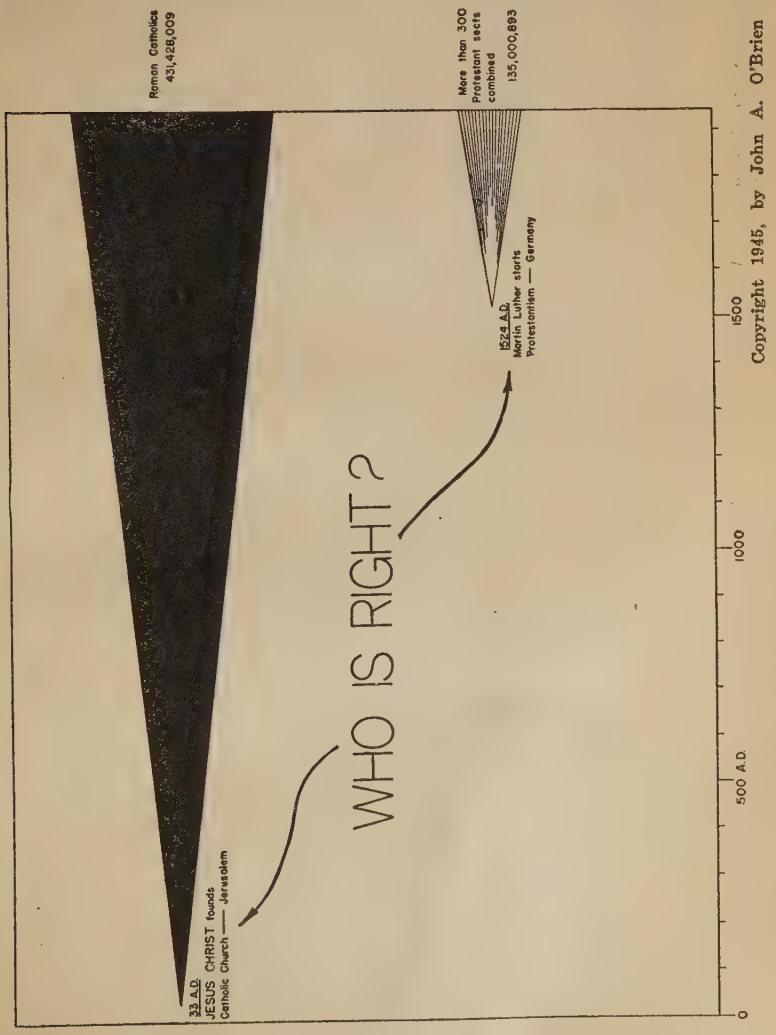
The Divine Origin of the Catholic Church and the Human Origin of Protestantism.

Explanation of Chart: This chart shows at a glance the foundation of the Catholic Church by Jesus Christ at Jerusalem in 33 and the starting of Protestantism by Martin Luther in Germany in 1524. Compare the divine origin of the Catholic Church, its continuous growth and its marvelous unity, with the human origin of Protestantism and its ceaseless splitting into

hundreds of different sects which have continued to change so that even their own human founders would not recognize them today.

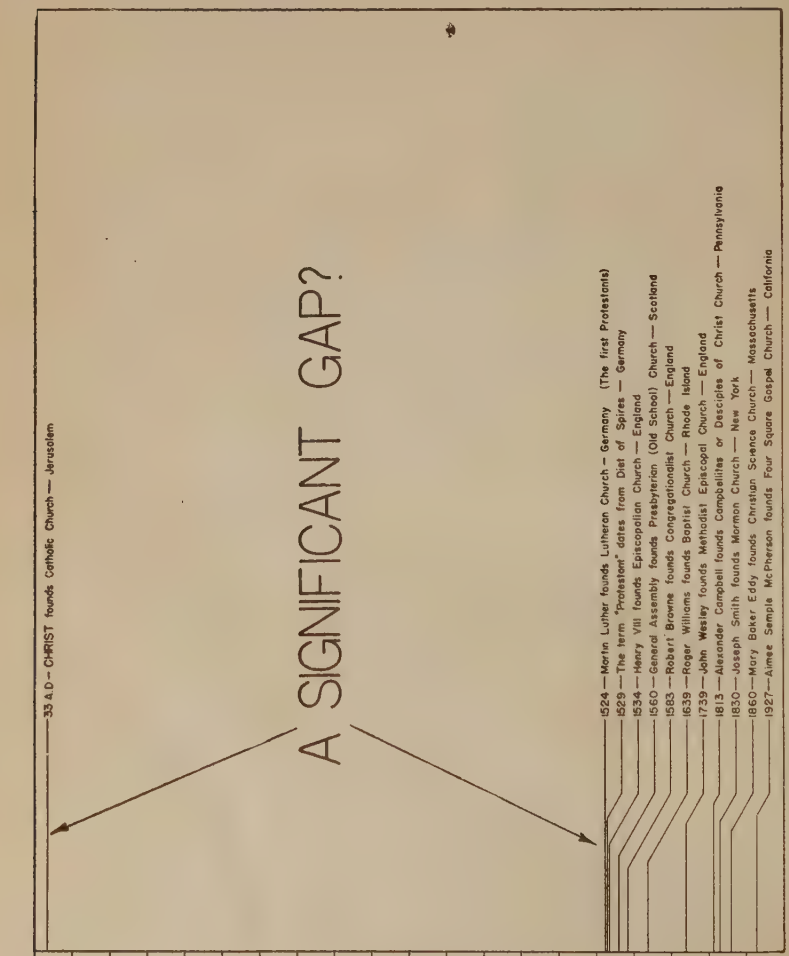
This chart focusses attention upon respective founders of Catholicism and of Protestantism.

As one reflects upon the divine character of Jesus Christ and the human character of Martin Luther, he can scarcely fail to realize that one is God-made, the other is man-made. If God is to be obeyed rather than man,



then it is clear that one is under an imperative obligation of embracing the religion of Jesus and of rejecting the creed of any human founder.

So important and far-reaching in its consequences is this truth, that we have presented this substantial truth in another chart which emphasizes the tell-tale lapse of fifteen centuries between the origin of the Catholic Church and the appearance of Protestantism. In the preceding chart the contrast was between God and man. In the following


A SIGNIFICANT GAP?
A.D.
0
500
1000
1500
33 A.D.—CHRIST founds Catholic Church — Jerusalem
1524—Martin Luther founds Lutheran Church — Germany (The first Protestants)
1529—The term "Protestant" dates from Diet of Spires — Germany
1534—Henry VIII founds Episcopalian Church — England
1560—General Assembly founds Presbyterian (Old School) Church — Scotland
1583—Robert Browne founds Congregationalist Church — England
1639—Roger Williams founds Baptist Church — Rhode Island
1739—John Wesley founds Methodist Episcopal Church — England
1813—Alexander Campbell founds Campbellites or Disciples of Christ Church — Pennsylvania
1830—Joseph Smith founds Mormon Church — New York
1866—Mary Baker Eddy founds Christian Science Church — Massachusetts
1927—Aimee Semple McPherson founds Four Square Gospel Church — California

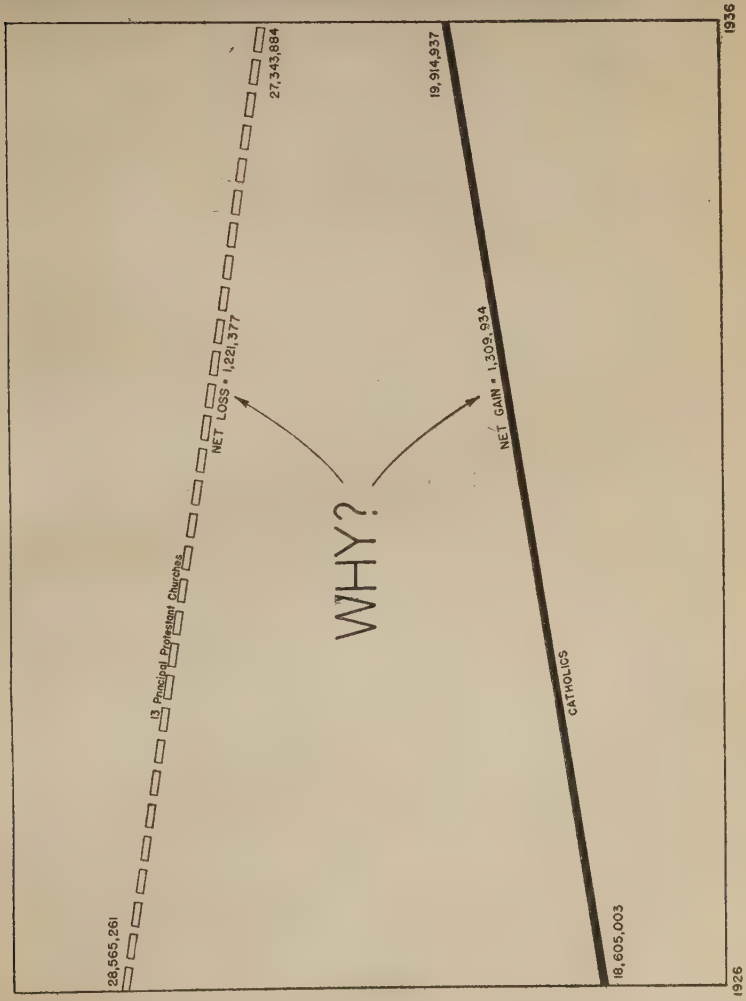
Copyright 1945, by John A. O'Brien

chart the contrast is between the first century origin of Catholicism and the sixteenth century origin of Protestantism.

A Significant Gap

Chart showing the Gap of Fifteen Centuries from Christ's Foundation of the Catholic Church at Jerusalem in 33 to Luther's Establishment of Protestantism in Germany in 1524.

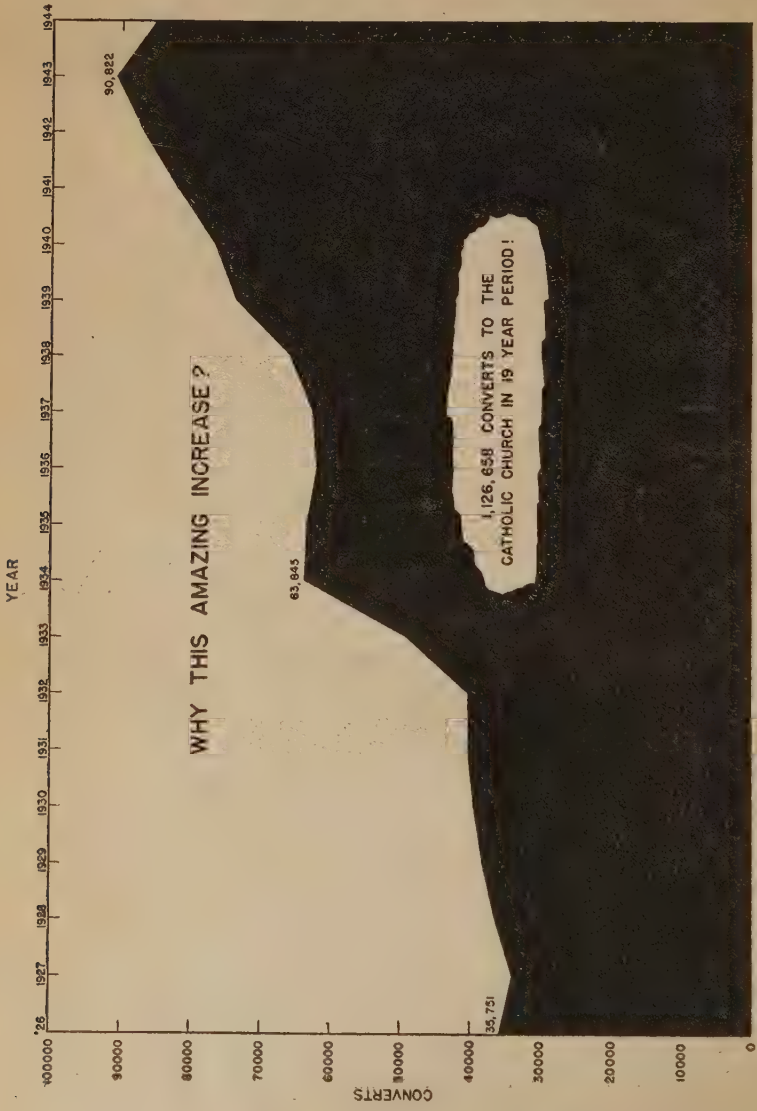
Explanation of chart: This chart focusses attention upon the tell-tale gap that stretches from the divine origin of the Catholic



Copyright 1945, by John A. O'Brien

Church at Jerusalem in 33 to the establishment of Lutheranism, the first form of Protestantism, by Martin Luther in 1524.

Christ not only founded the Catholic Church but He also promised to be with her "all days even to the consummation of the



Copyright 1945, by John A. O'Brien

world." The chart which shows the continuous expansion of the Church to her present size of 431,428,009 members according to the Catholic World Atlas, quoted in *The Sign,* February 1936, proves that Christ has kept His promise. In discussing the matter with our countrymen it is well to point out the amazing vitality of the Church in the United States in contrast with the decline in Protestantism. This we do in the following chart.

The Vitality of the Catholic Church

The Growth of the Catholic Church in the United States Compared with the Net Loss of the 13 Principal Protestant Denominations from 1926 to 1936 as Shown by the U. S. Federal Census.

Explanation of Chart: The U. S. census reported a total membership for 13 of the principal Protestant denominations of 28,565,261 in 1926 and of 27,343,884 in 1936—a net loss of 1,221,377. Compare this with the net gain of 1,309,934 for the Catholic Church in the same period. The denominations are the Baptists (includes 3 groups), Methodist Episcopal (5 groups) Presbyterians (2 groups), Episcopalians, Lutherans (6 groups), Churches of Christ, Christian Scientists, Church of the United Brethren, Congregationalists, Disciples of Christ, Evangelical Reformed, Evangelical Church, Church of the Latter Day Saints.

Another indication of the vitality of the Church in the United States is the number of converts whom she has drawn to her fold. While the preceding chart reflects the growth from births, the following chart mirrors the growth solely from conversions. It is impressive and well calculated to jolt any non-Catholic from his apathy into serious thought concerning the character of an insitution which could draw so many people into her fold.

The Pull of Truth upon the Open Mind

The Annual Increase in the Number of Converts to the Catholic Church from 1926 to 1945—a total of 1,126,658 for the 19 year period.

Explanation of chart: In 1926 the converts totalled 35,751; in 1934, they totalled 63,845; in 1943, they reached the peak of 90,822—making a grand total for the 19 year period of 1,126,658.

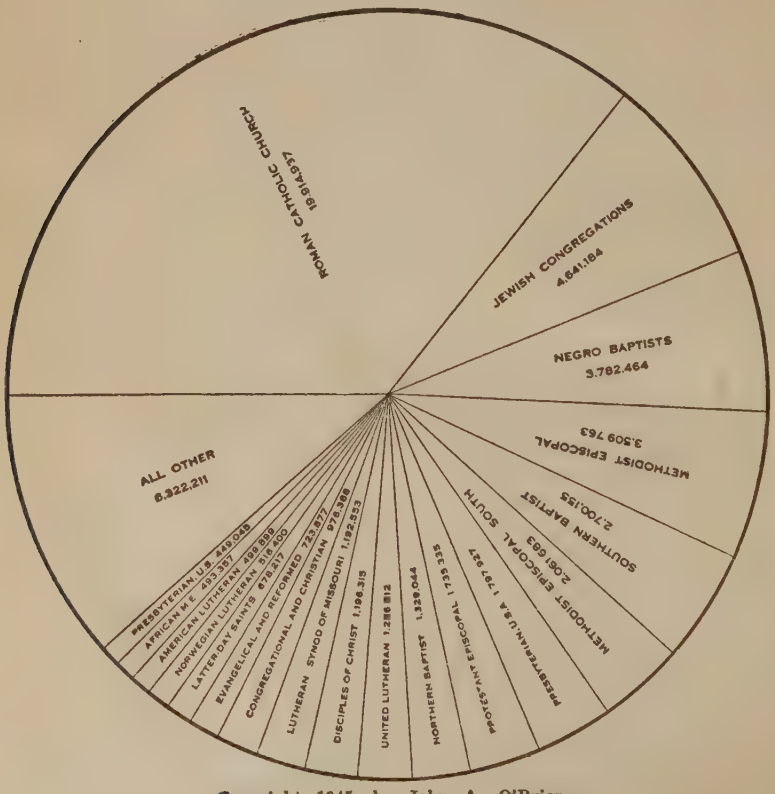
The marvelous growth which characterized the Church in other ages and in other lands is continuing in America today. The most gifted minds among the scientists, philosophers, artists and literateurs are flocking to her. "The cold clear light of reason," observes Arnold Lunn, "is all the guidance a man needs to find his way to the Church."

The truth of his words is evidenced by the roll call of the brilliant Americans who thought

themselves into the Church. That line we trace from Orestes A. Brownson, one of the most profound thinkers America has produced, to Bishop Frederick J. Kinsman, one of the most scholarly of all Anglican divines, down to Professor Carlton J. Hayes, the leading historian of our day.

The reasons which brought this galaxy of brilliant scholars, as well as the other 1,126,658 converts into the Church, can all, as G. K. Chesterton pointed out, be reduced to the one reason: "Catholicism is true."

"The other day," wrote William Lyon Phelps, "I read as a piece of news that in fifty years science will have destroyed religion, so that there will be nothing left of it except a memory. Meanwhile conversions to the Roman Catholic Church continue in such quantity and quality as to excite the attention of all who are interested in what is called the trend of modern thought. I recommended to those



Copyright 1945, by John A. O'Brien

who wonder 'how any intelligent man can become a Roman Catholic' a little book called *Restoration*, written by Ross J. S. Hoffman, a professor of history in New York University, who tells us how he went from nothing to everything."

The noted author, John L. Stoddard, thus summarizes what his conversion has brought to him: "The Catholic Church has given me order for confusion, certainty for doubt, sunlight for darkness, substance for shadow." Therein is reflected the experience of all converts.

Membership in the Catholic Church in the United States as compared with that of other organizations, as shown by the U. S. Federal Census of 1936.

Explanation of Chart: There is food for reflection in the fact that the Catholic Church has grown so rapidly to the position of overwhelming numerical superiority in our country. The continuous misrepresentation of Catholic teaching by her enemies and the waves of anti-Catholic bigotry which periodically sweep our land, as a result of propaganda by such notorious organizations as the A.P.A. and the Ku Klux Klan, have not been able to counteract the pull of truth nor the unfailing aid from on High. No searchers for truth can fail to be impressed by the chart prepared by the U. S. Census Bureau showing how the Catholic Church stands head and shoulders above every other religious group in America. The statistics are for the year 1936. While they certainly do not represent the full membership in the Church at that time, they suffice to show how far she outstrips all other organizations. Christ is keeping His promise to be with the Church unto the consummation of the world.

It is hoped that the use of these charts along with others prepared by the writer, and soon to be made available in large and permanent form will be of help to our brother priests in the instruction of converts and the winning of the "other sheep" to the fold of the Divine Master.

Crazy About Him

A note in the N. Y. Times under date of December 16, 1944 re Bill Dudley, former U. of Virginia football star, and last season, member of the Randolph Field Service Eleven . . .

"He has been a singularly modest youth in spite of all the acclaim he has received, intensely religious and both a non-drinker and a non-smoker. They even tell of the time in a darkened Pullman one night when a Virginia player tripped over someone in the aisle. It was Bill—on his knees and saying his prayers. Understandably, the Virginians are quite crazy about him."

Alcoholics Sacerdotal

Paul Bussard

Reversing the field

THE success of Alcoholics Anonymous in reforming drunkards is one of the wonders of this decade. A newspaper writer with habitual misuse of words would call it a miracle. It is not that; but it is astonishing that a group can pick a drunkard off the curb, and, with a little common-sense conversation and association, restore him to the community as a working citizen, and to the Church as a live member.

I think the secret of its success is just that it restores a drunkard to *a* community first, and to *the* community finally. Drunkenness is a progressive form of isolation.

This is how it works. A man drinks from childhood or starts drinking as a social function. Drinking, incidentally, is a good thing to do; it has a definite place in life, many persons are all in its favor because it brings people together, forms friendships, enlivens conversation, breaks down silly social barriers and, generally, increases the joy of living.

But a drunkard overdoes it. And, as he progresses, he finds himself becoming isolated. He gets drunk a few times until his friends get tired. After falling on his face in public, or pawing his hostess, it begins to be suggested, when the next gathering is planned, that John Doe not be invited. That starts it.

John begins to lose his acquaintances. But he keeps on getting drunk. Then he begins to lose his friends. They just don't want him around because, if he doesn't fall on his face, he drives his car in a ditch, or spills gravy on the tablecloth and on his pants.

A few close friends stand by, advising, scolding and hoping; but, as he gets more expert, they finally give up.

He Is Ostracized

John's community is now reduced to his home and the casual bar-standers. His wife scolds and his children are ashamed. So, he comes home by way of several bars and then retires to the coal room to drink. He has isolated himself from his family now during drinking hours. Soon it is made complete. His wife goes home to mother with the children, John loses his job, invests his remaining capital in liquor and settles down to some solitary and steady drinking.

It is solitary, because everyone has left. His drinking has isolated him little by little, until he is absolutely alone. He has *excommunicated* himself. He ends up in a hospital or jail.

Now the Alcoholics Anonymous begin. He is visited by a man who offers him friendship on the condition that he begin

---

Father Bussard is one of the founders and the editor of "The Catholic Digest."

to try to quit being a drunkard. The man knows how difficult it will be to be a friend to John because he also was once a drunk. John says he will try; and at once has broken the isolation. He has one friend. He has started to reenter the community.

The A. A. friend introduces him to a few others just like himself. They also were drunkards. They talk about it and laugh. John laughs, too. They play golf together, have parties together and laugh together about how, long ago, alcohol had them whipped.

John gets back into the community of the A. A.'s. They don't scold or preach. They just drink pop and talk with each other.

After a while it is heard around town that John has been on the wagon for months. He gets his job back and the wife comes home with the kids. When she wants a drink, John mixes it for her, he drinks pop and, my goodness, they are happy together. And how proud his friends are of him. He is invited everywhere and gets to be the best bartender in the crowd, and drinks pop. He is back in the community from which drink had expelled him.

The process which the Alcoholics Anonymous has put into motion with such amazing success is simply a reverse of that which accompanied the drunkard's progress. He had excommunicated himself little by little over a period of years. They help him to go back over the same road towards *communication.*

It is interesting to remember that excommunication is the last and most awful punishment the Church can impose, and also that a good definition of hell is that it is excommunication on a permanent basis. Drunkards should understand hell easily.

Now drunkards are not restricted to any class of persons. They are found among the rich and the poor, the intellectuals, the workers, and among the clergy. When one occurs among the clergy you will find the same process of isolation going on. The circumstances are different, but the process is identical.

Who, for example, ever heard of two drunkards, of whatever state in life, getting drunk together? Even a drunkard doesn't want the company of another drunkard.

If the process is the same, the reverse process also is the same.

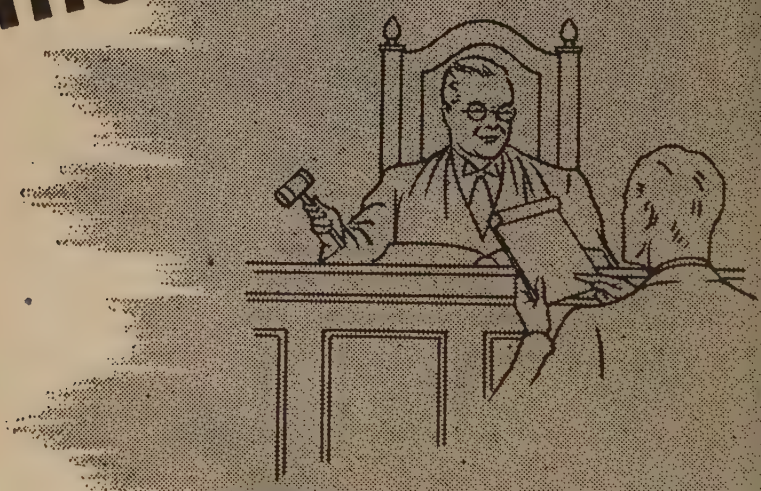
If there should be in all the country only one clergyman who was and now is not a drunkard, he could begin* in clerical circles what that tall man named Bill began in New York.

He could take the 12 steps of the Alcoholics Anonymous and develop them as Beethoven developed the di-di-di-dum into the Vth Symphony.

---

*The standard book is called **Alcoholics Anonymous**, published by the Works Publishing Co., Church St. Annex, P. O. Box 657, N. Y. C. at $3.50.

the case of the



GEO. A.
PFLAUM
PUBLISHER
INC.

124 E. 3rd ST., DAYTON 2, OHIO

60th Anniversary
Young Catholic Messenger
1885 - 1945

mma . . .

A comma is a little thing, and yet a case before the U. S. Supreme Court has been decided on the faulty use of commas. Small details like commas can be vitally important, particularly so in educational periodicals like the MESSENGER Publications. That is why the MESSENGER Publications take such extraordinary pains with the fine points of punctuation.

To insure accuracy not only in punctuation but in all other details of fact and presentation the MESSENGER Publications adhere to the following four-point program:

1. *Every word* in the six periodicals of the MESSENGER Series *is read at least 15 times* before publication.
2. Experts in their respective fields check all material before publication.
3. Six priests, particularly qualified for their work, are actively engaged either in the preparation or the checking of all religious instruction material.
4. A special censor for the MESSENGERS has been appointed by the Archbishop of Cincinnati at the Publisher's request.

The Publisher feels that this extreme care is amply justified when one teacher says to another:
"You can depend on the MESSENGERS. They are accurate."

The Stormy Career of Jacques-Paul Migne, Priest and Publisher

D. C. Fives, S. S.

Kept his Bishop awake nights

THERE lived in France during the first three-quarters of the last century a priest who must have given his bishop and the latter's several successors many a sleepless night and many a gray hair. Nine years after ordination he embarrassed his ordinary with the publication of a political pamphlet at a time when the ecclesiastical power and the civil power in France were in a state of cautious uncertainty as to whether each was the friend or foe of the other. This incident resulted in the cleric's changing his diocese from Orleans to Paris. A few years later he was suspended for engaging in and persisting in secular commerce. He received a second suspension ten years later for publicly defending two priests who had been visited with canonical sanctions by their bishop. Towards the end of his long life a third suspension came to him for what was considered simoniacal activities, activities which were subsequently condemned by a decree from Rome.

Parallel to this apparently tempestuous career, the priest in question pursued another one which was to be of immense benefit to Catholic scholarship and which was to insure for him an honored place in the history of Christian literature. It was to be said of him many years after his death—and by one whose opinion is not only above suspicion but worthy of the highest respect—that he was one of the most useful priests in the Church of France in the nineteenth century.

Jacques-Paul Migne was born on October 25, 1800 at Saint-Fleur in the ancient province of Auvergne in south-central France. After a normal boyhood in which he exhibited a greater interest in the out-of-doors than in study, he passed through the College de Saint-Fleur and went on to the seminary at Orleans. Not being of canonical age for ordination at the end of his theology course, he spent three years as professor at the College de Chateaudun and was finally ordained for the Diocese of Orleans in 1824. After nine years of parish work in various parishes of this diocese, he requested and received his *exeat* and was incardinated into the Archdiocese of Paris. This change was motivated in part by his conviction that his talents lay in the field of journalism, a field which attracted him by its power and influence for good and a field in which he could defend the inter-

Father Fives is Professor of Greek at St. Joseph's College, San Francisco's preparatory seminary.

ests of the Church against the irreligion and anti-clericalism of the day.

Budding Publisher

Soon after arriving in Paris in 1833 he founded the first of several daily and weekly journals which he was to own and edit, *l'Univers*, and its purpose was to set forth the Catholic point of view on religion, politics, science, and literature. The fact that within a few weeks he had eighteen hundred subscribers presaged a successful future but, occupied with far grander schemes, he sold the journal in 1836 and turned his attention to the project that was to absorb his energies for the remainder of his life, the compilation of a vast encyclopedia or series of encyclopedias in two thousand volumes, a *Universal Library of the Clergy*, containing practically all the works of earlier Christian writers of note and embracing every branch of ecclesiastical learning.

Abbe "P. T. Barnum"

At this time when he begins his publishing activities, there appears an aspect of Migne's character that is to be conspicuous throughout his life, a penchant for flamboyant publicity, not so much for himself as for his work. What we know today as high-pressure salesmanship, the practice of making colossal and supercolossal claims for one's product, the kind of superlative advertising usually associated with advance notices of the latest Hollywood production, this was the technique Migne used to bring his volumes to the attention of the public and increase their sale.

His *Universal Library of the Clergy* he declares to be greater than the twelve labors of Hercules, as great as the building of ten cathedrals, and, in short, "the most colossal enterprise of the century."

If the abbe betrays a weakness for the superlative degree in describing his projects, their vastness, the expense involved, the labor required, the size of his publishing house, the pains taken to provide the reader with a typographically perfect book, such weakness is readily overlooked in view of his actual accomplishments. To assist him in publicizing his work and reaching the book-reading and book-buying public, Migne was fortunate to have his friend, Augustin Bonnetty, founder and editor of the *Annales de philosophie chretienne*. Between the years 1841 and 1868 the pages of this periodical were the chief advertising medium for the works published by Migne, and Bonnetty himself was one of his most enthusiastic supporters.

The Gigantic Plan

In 1836 Migne set about the task of realizing the gigantic plan of printing and publishing what was then extant of the Christian literature or more specifically the ecclesiastical literature written during the preceding centuries. He solicited and obtained the support of a certain number of the clergy and

laity, chiefly by selling subscriptions to his *Universelle Bibliotheque du Clerge,* charging original subscribers 7600 francs— approximately $1500 — for the two thousand volumes planned.

With the money obtained from these subscriptions and from contributions he set up the most elaborate and best-equipped printing establishment then known, including a library, composing rooms, hand and steam presses, type foundry, bindery, in fact, he had in his plant about all the facilities for the making of a book except a paper mill. There was also assembled a personnel of over three hundred workers of whom a certain number were clerics whose canonical status was somewhat dubious as a result of differences and difficulties with their ordinaries.

Approval And Disapproval

While the general Catholic public did not respond very enthusiastically to Migne's projected publications, he did receive encouragement and some financial support from a number of cardinals in Rome and bishops in other countries as well as from members of the French Hierarchy. His own immediate superior, Archbishop de Quelen of Paris, while recognizing the merits of Migne's plans, considered it unbecoming a cleric to head such a commercial enterprise and ordered the abbe to give up the undertaking. Migne, whose strong will and determination more than once brought him to the point where insubordination was quickly followed by episcopal action, refused to obey, maintaining that the Archbishop's objections were influenced by the jealousy of rival publishers, and declaring also that he was neither professional printer nor book-seller since the licenses for such activities were held by his brother and collaborator, Victor.

Migne was thereupon suspended. This situation continued for some six years although the bishop of the neighboring diocese of Versailles, being sympathetic to Migne and his program, permitted him to say Mass in that diocese. Meanwhile the publishing house was established at Petit-Montrouge, a suburb of Paris, and Migne began to issue his volumes.

"The Press Begins To Roll"

The first books appeared in 1838 and from that year until 1868 when fire destroyed the plant about eleven hundred volumes were publishd. Between 1838 and 1840 Migne published the first of his various collections, the *Scripturae Cursus Completus,* commentaries on all the books of the Bible composed by scripture scholars during the preceding centuries but principally from the sixteenth to the nineteenth century. This series numbered twenty-five volumes plus three volumes of tables, indexes, and atlases. During these same years appeared also the *Theologiae Cursus Completus* in twenty-eight volumes including a volume of prolegomena and one of indexes. In this collection are

the treaties of theologians on various points of Christian doctrine, written for the most part from the sixteenth to the nineteenth century. Along with much that is of only antiquarian interest, these volumes contain the writings of important theologians such as Billuart, De Lugo, Suarez, Perrone, and St. Alphonsus Liguori.

During 1842 and 1843 Migne published his *Demonstrations Evangeliques* in twenty volumes, an encyclopedia of Catholic apologetics. Save for some writings by Tertullian, Origen, Eusebius, and St. Augustine, the apologetical literature contained in this collection dates from the sixteenth century and later times. Today, with the exception of some few authors, the material in these volumes is of little value.

There followed during the next twelve years the publication of two collections of the French pulpit orators of the three preceding centuries, the first series in sixty-six volumes and the second in thirty-three volumes. *Les Orateurs Sacres,* as the series are called, are, at the present day, little more than a monument to Migne's industry and thoroughness.

From 1844 to 1859 were published three theological encyclopedias in fifty-two, fifty-three, and sixty-six volumes, respectively. These tomes were intended to serve as a universal dictionary of religion and when they first appeared they were no doubt an invaluable reference work for students of the Christian religion, even if for us they may seem little more than a petrified forest of theological lore.

Migne also planned an ecclesiastical history in twenty-seven volumes extending from creation to the reign of Pope Pius IX. Of this, twenty-two volumes had been published when fire brought his labors to an untimely end. Among the minor collections issued by Migne may be mentioned the *Summa Aurea de Laudibus Beatae Mariae Virginis,* an anthology of earlier writings on the Blessed Mother in thirteen volumes; the works of St. Augustine in eleven volumes; the works of St. John Chrysostom in ten volumes; the works of St. Thomas Aquinas in twenty-six volumes; and the writings of the Spanish mystics.

Aere Perennius

The greatest of Migne's publishing projects, the one for which students of Christian Literature owe him an inestimable debt of gratitude and the one which, far beyond all his other accomplishments, seems destined to be a monument "more lasting than bronze," was the collecting, editing and publishing in three hundred and seventy-eight volumes of practically all the writings of Christian Greek and Latin authors from earliest times to the thirteenth century. These quarto volumes, since their publication, are known the world over as the Patrologia Graeca and the Patrologia Latina. To conceive such an enormous un-

dertaking was characteristic of Migne's power of imagination, which was constantly occupied with such gigantic designs; to carry it out is a tribute to his fortitude, his industry, his resourcefulness, and his organizing genius.

The purpose Migne had in devoting himself to this work was to provide, chiefly for the use of the clergy, a convenient and inexpensive edition of the writings of the Fathers of the Church and other ecclesiastical authors. The need for such a collection was great. Until the middle of the last century the great body of Christian literature that had accumulated during eighteen centuries was scattered about in the libraries and monasteries of Europe. Part of this literary tradition had been printed and published, part of it was still in manuscript form. Of what had been printed, some writings were in expensive folio editions, others had been printed by publishers for whom economy of space was a more important consideration than facility in reading.

True, there were some collections and anthologies of the writings of the Fathers before Migne but they were for the most part selections rather than collections. A scholar, studying some particular aspect of Christian tradition or tracing the course of some doctrine from apostolic times onwards, was frequently compelled to travel from one section of Europe to another in search of source-material when such material was obtainable at all. As can be easily imagined, scholarly research in the field of ecclesiastical learning involved a certain amount of time-consuming travel in addition to the difficulty of finding a suitable text or an accurate edition. It was the brilliant idea and plan of abbe Migne, who possessed no great reputation for scholarship but did have an intense zeal for the spread of Catholic truth, to make the treasures of Christian literature more easily accessible by gathering together all the writings of ecclesiastical authors down to the thirteenth century and publishing them in uniform volumes.

Dom Pitra And The Patrologies

Needless to say, the task was one that required the assistance of many collaborators. Migne was fortunate in obtaining the services of one of the most learned men of the nineteenth century and one whose competence in the field of Christian antiquity was preeminent, Dom Pitra, the young prior of the Benedictine Abbey of St. Germain near Paris. He was later to become Cardinal Prefect of the Vatican Library. Dom Pitra drew up the plan for the two Patrologies, the list of authors and their works to be included, and the order in which they were to be published. The active collaboration of this Benedictine monk lasted only a few years since the needs of his order called him elsewhere; but he, more than anyone else, determined the form of the project

and the manner in which it was to develop. Migne also brought to Paris to assist him scholars of Greek and Latin Christian literature from various parts of Europe.

Between the years 1844 and 1855 the two hundred and seventeen volumes of the Latin Patrology appeared, along with four volumes of tables containing two hundred and thirty-one separate indexes covering the authors and their writings and arranged, as the title-page has it, "*alphabetice, chronologice, statistice, synthetice, analytice, analogice, theologice, logice, heirarchice, bibliographice, biographice, etc., etc., etc.*" It has been said that the four volumes of indexes, being a master-key to the ecclesiastical literature of the first twelve centuries, are worth the price of the entire Latin Patrology. It may be observed here that Migne was very fond of filling the title-page of his various collections with a detailed enumeration of the excellent qualities of his publications in language that rivals for its luxuriance the proclamations of a Byzantine emperor.

Piling Ossa on Pelion, Migne published the Greek Patrology between the years 1856 and 1867 in two editions, one in one hundred and sixty-one volumes containing a Latin translation of the Greek text in parallel columns, the other in eighty-five volumes and containing only a Latin translation of the Greek original. A volume of indexes to the Greek Patrology was in the presses when the fire in 1868 destroyed the plant. In later years an index was prepared and published by several different scholars, the most useful being that of Cavallera, which appeared in 1912. The Latin Patrology includes ecclesiastical writers from Tertullian at the beginning of the third century to Pope Innocent III at the beginning of the thirteenth; the Greek Patrology, from St. Clement of Rome in the first century to the Council of Florence in 1439.

"Look Upon My Works. . . "

A mere enumeration of several statistics may indicate the colossal task which abbe Migne set for himself and which he brought to an almost completely successful conclusion. There are 2614 authors represented in the Latin Patrology, 800 in the Greek. The total number of pages in the two Patrologies is 583,291, the number of lines on the double-columed pages amounts to about 41 millions, and the number of words reaches the enormous figure of some 328 millions. Migne himself tells us it required the labor of fifty men working for ten years to compose the four volumes of indexes to the Latin Patrology alone. The abbe could with pardonable pride boast of his accomplishment and consider, as he says, all previous undertakings of the kind as mere child's play in comparison.

Migne's original plans envisaged the publication of a vast collection of two thousand volumes. Of these about eleven hun-

dred had seen the light of day by the year 1868 and it may easily be supposed that the original plans would have been realized had not a disastrous fire turned in a few hours the labors and accomplishments of many years into dust and ashes. Still to come from the presses was a collection in eighty volumes of general, national, provincial, and synodal councils. He also planned to bring the two Patrologies down to the Council of Trent and to publish editions of the oriental writers, scholastic philosophers, acts of the saints, liturgical monuments, and the sources of canon law. *Deo aliter visum.*

Disaster

During the night of February 12, 1868, fire started in the basement of the building housing the printing presses and before dawn Migne's life-work lay in ruins. The damage was severe and for the most part irreparable. Before the fire could be brought under control, 667,855 stereotype plates were melted into 600 tons of shapeless lead and the twelve million francs—some two and a half million dollars—which represented the monetary value of the plant, was diminished to less than half that sum. The loss in manuscripts and texts was incalculable. It needs no fervid imagination to picture Migne's grief as he gazed on the ruins of his once flourishing business and the pathos of his brief comment, *"Ils ne sont plus."* Although his sizable property was insured with more than twenty insurance companies, he was offered only 1,348,327 francs as compensation. After a lengthy court suit lasting four years and interrupted by the Franco-Prussian War, he was awarded 3,044,152 of the 5,171,327 francs he had demanded, less than half of the loss he had suffered.

The Charge Of Simony

Undaunted by this tragedy, Migne attempted to rebuild his publishing business but without success. For this purpose he set about obtaining new funds but the means he used were objectionable to the ecclesiastical authorities. These means assumed the proportions of an organized traffic in Mass stipends. He collected stipends, distributed them to various priests and as remuneration offered them his books, thereby realizing a profit in the exchange. It was a rather ingenious scheme but not free from the stain of simony. He was ordered by the Archbishop of Paris to cease and desist from the practice and when he persisted he was once more suspended. On July 25, 1874 a decree from Rome declared the practice illicit. With these difficulties and the unsettled conditions following upon the Franco-Prussian War, the efforts of Migne to reestablish his publishing house ended in complete failure and he never regained his former prosperity. On October, 24, 1875 he died, a blind and broken man.

During the years since Migne published his many volumes, they have received both praise and

criticism, especially in regard to the Patrologies. They have been criticized for the inclusion of useless and insignificant material and for some omissions, they have been criticized for textual deficiencies such as the lack of critical acumen shown in determining the texts, and they have been criticized for the misprints. In such a huge compilation it must be admitted that there is some material that brings no additional lustre to Christian literature. The criticisms directed against the texts themselves are based on a misunderstanding of Migne's purpose in publishing the Patrologies. It was not his aim to offer a definitive edition of the authors chosen—such a task for so many authors would have been the work of generations of scholars. His intention was to publish a fairly accurate and reliable text, and to accomplish this he made use of previous editions, his collaborators choosing from several editions that which seemed to them the most accurate. In their choice of the best texts available at the time, their judgment, while not impeccable, was generally discriminating as can be seen in their selection of the texts established by the Benedictine monks of St. Maur. While the Patrologies are not a critical edition of the authors included, at least they are in good part a variorum edition. As regards the misprints, it is true that the first volumes off the press contained a number of typographical errors, as was inevitable in a work of such magnitude, but these were corrected in later impressions. Migne was so confident of the accuracy of his published volumes that he offered a reward of ten centimes for every misprint detected in the Greek Patrology.

Still Indispensable

It can be said for Migne that he rendered incalculable service to the cause of Christian scholarship. While later editions of some of the Fathers of the Church and other ecclesiastical writers, such as the Berlin Corpus and the Vienna Corpus, have superseded the Migne text and rendered it obsolete, the Patrologies are still indispensable. For one who would study any phase of the history or literature of Christian thought the Patrologies will have their value for many years to come. Indicative of their current value is the fact that they are now being microfilmed. Even at this date, a century after the first volumes of the Patrologies began to appear, it is safe to say that no book is being published dealing with Christian antiquity or its literary remains which fails to contain the familiar footnote: *"Migne, P. G."* or *"Migne, P. L."*

A cutting from a Malay newspaper on the subject of Mary Tudor begins: "It is to be remembered that, though Mary was passionately devoted to the Catholic faith, her personal conduct was above reproach." **Tablet**, Feb. 4, 1939

Quaesita et Responsa

P. J. Lydon

John, a Catholic, married Mary, a Methodist, before the Justice in 1938. *Divorced in* 1941. *He wishes to marry a girl in my parish. What proofs do I need for the Chancery?*

1. Certificate of Catholic baptism of John. Is it a case under C. 1099, sec. 2? 2. Certificate of civil marriage. 3. Certificate of civil divorce. 4. Proofs that the marriage was not validated in some other parish or diocese. Where did they live since 1938? Letters from parishes or dioceses on this matter. The pastor and the Ordinary settle the question of freedom (C. of Int., Oct. 16, 1919).

In 1917 *a pastor said to a visiting priest*: *"You may marry any people who come here this week if they have their papers. I have to be absent till Saturday." The priest assisted at two. In later years they were divorced. Was the delegation valid or can the marriage be declared null?*

In the "ne temere" law on the Form (April 19, 1908), the priest was to be specially delegated, but he could be delegated for all marriages (VI). Since the Code (May 19, 1918), the priest and the marriage must be carefully determined—"Father Brown for the marriage of John Smith at 3 o'clock on Wednesday" (C. 1096). Hence the answer is that the above delegation was then valid and there can be no declaration of nullity. The date of a marriage in Canon law often means much. The Code has changed some pre-Code laws.

Was the Vatican Council really free to vote and to debate? Did Pius IX forbid debate?

It was free. There were many debates and discussions. Anyone who reads Butler's "History of the Vatican Council" (2 vols. Longmans) can be fully assured of this freedom. The extreme parties proved to be wrong (Manning and Dupanloup). The definition that was finally made was moderate and safe. The Holy Ghost pours oil on the troubled waters of Church Councils and lo! there comes a great calm.

A woman left two thousand dollars for Masses. During life she never gave more than one dollar as a stipend for a Low Mass. Is it allowed to say High Masses?

The local Ordinary can fix the stipend for manual and funeral Masses (Canons 831, 1234). The person who left offerings for Masses without saying that High Masses were wanted intends Low Masses. We are not allowed to interpret the will in favor of High Masses unless the contrary is evident. The fact that High Masses are liturgically preferable, does not prove that the deceased desired them. It would reduce the number, considerably. The opposite teaching is not ac-

Dr. Lydon, author of "Ready Answers in Canon Law," etc., is on the faculty of St. Patrick's Seminary, Menlo Park, Calif.

ceptable to the Holy See as we know from recent rescripts. (Hannan, The Canon Law of Wills, p. 406; The Jurist, Oct., 1942, p. 379).

Why are Masons condemned? (1) Because they are a society which teaches naturalism, and hence it is opposed to supernatural Christianity. "Christianity and Masonry are irreconcilable," said Leo XIII. (2) Ten Popes have condemned the Masonic Society which began as a secret club in 1717. Some civil governments also condemned the Society even before Rome acted (1738). (3) They seek to keep their members under a blind oath of secrecy. (4) They aim at controlling public education — secularism. (5) The Masons have promoted revolutions against lawful governments. The "average" Mason does not know all the philosophy of the craft, but the philosophy is bad in itself. Excommunication is incurred by Catholics who join the Society (C. 2335). (Cahill, S.J., Freemasonry and the Anti-Christian Movement, M. H. Gill & Son, Dublin, 1930; Great Encyclicals of Leo XIII, Benzigers).

Book Review

Psychiatry For The Priest, by Father Paul Lachapelle. Montreal: The Catholic Truth Society; Westminster, Maryland: The Newman Book Shop, 1945. Pp. 333. $3.50.

Father Lachapelle's original *Psychiatrie Pastorale,* sold by Editions Beauchemin of Montreal for $1.25, stylistically and typographically, is a creditable book, already recommended by seven Canadian Bishops, by several physicians, and by Canadian journals, religious and medical. In the French editions too, the author has had fair success with his purpose of bringing to Canadian priests and seminarians some fundamental notions in Psychiatry, some acquaintance with mental disorders, to enable them to help and guide souls better.

But *Psychiatry for the Priest,* "translated from the third French edition by Dr. G. J. Brady," and "entirely revised by Pascal Translation Bureau," is an astounding and disgraceful piece of bad translation and bad typography. It is indeed so bad that one can say the Pascal Translation Bureau has small knowledge of English and less of the language of Psychology and Psychiatry. *L' Imprimerie de Lamirande* needs to learn how to print an American book. Limitations of space do not permit quotations, but I have marked in my copy many more than 350 serious errors of translation into English, no less than 150 typographical errors, and at least 12 mistakes in spelling. For this reason, it is my opinion that the American priest should be warned to go elsewhere for his introduction to Psychiatry.

Technically, much of the author's discussion, and his division of the psychoses into lesional, toxic and constitutional, is not that of modern American or English Psychiatry. Few American Psychiatrists, for example, would accept as established the existence of seven distinct constitutional types, much less would they accept all of these as distinct psychoses: the "emotive" (neurotic?), psychasthenic, "cyclothemic" (sic!), "paranoic," schizoid, hysteric, and "perverted" (constitutional psychopathic?). Nor is the assertion or implication acceptable that all psychoses can or will be shown to have a lesional or organic basis. It seems pretty well established, and quite acceptable to Catholic thought, that there are *functional* psychoses.

Let it be granted that Freud deserves severe censure on many scores, still, in any discussion of Psychiatry, he deserves more understanding and kinder treatment than three or four disparaging mentions. Moreover Piaget's conclusions as to the stages of thought in a normal child have seriously been questioned by most workers. And it seems at least a bit "patriotic" to urge that the French school of Psychology "offers the least doctrinal errors." The author's chapter entitled "Psychology," incidentally, is the least comprehensible in the text.

Finally, it might be said that *Psychiatry for the Priest* lacks an index. Its bibliography of 54 titles has 16 items not mentioned in the French edition: the works of Allers, Brennan, De La Vaissiere, Kretschmer, McDougall, Mercier, Moore, Spearman, and Tredgold. It lacks forty titles dropped from the French edition, many of them ascetical and moral works, and books on Psychiatry, some quoted with no page references in the body of the translated text. There is no mention of the standard American and English psychiatric texts of Strecker and Ebaugh, and Henderson and Gillespie.

The American priest who is aware of his need to know something about mental illness, and the present status of modern Psychology and Psychiatry, had best turn for his introduction to the excellent and simple text of the distinguished psychiatrist, a Philadelphia Catholic, Edward A. Streeker: *Fundamentals of Psychiatry*, 2nd ed. (Philadelphia: J. B. Lippincott Co., 1944. Pp. ix-219. $3). In Psychology, the late Father J. Edward Rauth, O.S.B., Ph.D., and Sister Maurice Sheehy, R.S.M., R.N., Ph.D., have just published an admirable Catholic summary of the essential and acceptable in modern Psychology, *Principles of Psychology* (Milwaukee: The Bruce Publishing Co., 1945. Pp. xvi-200. $2.). There is finally the excellent little volume by Edith M. Stern, *Mental Illness: A Guide for the Family* (New York: The Commonwealth Fund, 1942. Pp. 151. $1.).

Henry R. Burke, M.A.

Meditation for the Priest

Are you still Dignus"? ✠*John F. Noll*

Nescitis, Quia Templum Dei Estis, Et Spiritus Dei Habitat In Vobis? (I Cor. III, 16).

HAEC MEDITARE

St. Paul was speaking to the baptized Corinthian laity. Having been reborn of water and the Holy Spirit (John XX, 3), having had original sin replaced by sanctifying grace, by which they became "partakers of the divine nature" (2 Peter I. 4), their very bodies, which enshrined the Holy of Holies, became in reality the *"temples of the Holy Spirit."*

Adopted by God as His children, they must, St. Paul warns them, completely foreswear sin and live like children of God. Most of these Corinthians had probably also received Confirmation, the special Sacrament in which the Holy Spirit came to them in person in order to strengthen the faith they had received through Baptism and to enroll them, followers of Christ, in the glorious army of Christ, so that, as lay Apostles, they might participate in the very apostolate of the Bishop, whom Paul would place over them at Corinth.

Now, even as a little boy, you had been sealed ineffaceably both as a follower and a soldier of Christ, and it was the Holy Spirit, living within you, Who inspired you to rise higher, not chiefly for your own glory, but for the promotion of the glory of God and the saving of souls purchased by Christ at so high a price. You notified your pastor of your desire to become a priest. He, in turn, notified the Bishop, and you were sent to the Seminary for long years of preparation designed to "form Christ in you," to form you in *sanctitate et doctrina,* in order that you might finally become "fit ministers of the New Testament."

The Church reminds the candidate for the Diaconate that he may not fill the office of teacher, and certainly not that of directing others along the way of salvation, until he will have acquired *coelestis sapientia, probi mores, et diuturna justitiae observatio.* You were to continue studying until you were changed *in virum perfectum, in mensuram aetatis plenitudinis Christi* (Eph. IV, 13).

When the Rector of the Seminary felt convinced that you were "dignus," he so notified your Bishop, and you were called for the reception of third Sacrament of the Holy Ghost—Holy Orders. This certainly did not confer on you the privilege of enjoying *otium cum dignitate,* but rather an obligation to fight as a *bonus miles Christi.*

Have you grown in personal sanctity? Has your zeal increased steadily since the time of your ordination? If both

your piety and zeal have relaxed, not only have you suffered personally, but the cause of God has also suffered. It should not be necessary for anyone to exhort you to recover, and even to increase your ordination fervor and love for God and His interests. You will be dealt with severely by your Prototype, if you do not. Your advanced age or even illness will not excuse you from growing personally more perfect *de die in diem.* Neither will your advanced age or illness excuse you from properly looking after your flock. If you cannot do this in person, you must do it *per alios.* You are ordained "for men" and not for yourself.

FROM THE ENCYCLICAL OF POPE PIUS X

Wherefore, beloved sons, We begin Our exhortation by urging you to that holiness of life that the dignity of your office demands. For he who is marked out by the priesthood, is marked out not for himself alone, but for others: *"For every high priest taken from among men is ordained for men in the things that appertain to God"* (Hebrews V, 1). This was what Christ meant when, to indicate the sphere of priestly activity, He compared priests to salt and light. The priest is, therefore, the light of the world, the salt of the earth. No one will deny that he is the light of the world, the salt of the earth, principally through his office of giving Christian truth to the world; but who shall deny that this office is almost in vain if the priest does not show forth by his example what he proclaims by his words? Those who hear him will, somewhat impudently indeed, but not without reason, object: *"They profess that they know God, but in their works they deny Him"* (Titus I, 16); and they will reject the teaching of the priest and not profit by his light. Hence it is that Christ Himself, the model of priests, taught first by example and then by words. *"Jesus began to do and to teach"* (Acts I, 1). Likewise if he loses his holiness, the priest can no longer be the salt of the earth; that which is corrupted and contaminated can not engender purity; and where holiness is absent there corruption is bound to be. And so Christ, continuing the simile, terms such priests salt that has lost its savor, that "is good for nothing any more but to be cast out and to be trodden on by men" (Matt. V, 13).

—:—

Here say the Rosary, making application of its rich indulgences and of the prayer itself.

Read ten minutes from a Spiritual Book.

Do all today for God's honor and glory, and offer up at least one act of self-denial.

—:—

PRAYER

(For myself and brother priests)

O holy and Triune God, Father, Son and Holy Ghost; in

awesome adoration I bow to the earth before Thee, and confess and shall always confess: Thou art just and Thy judgments are just! Thou didst create hell, not out of pleasure in inflicting punishment, but out of love for souls, whom Thou wouldst fill with salutary fear and thus lead to eternal happiness. In this manner dost Thou reveal, in religion's most terrifying mystery, Thy exceedingly great goodness and mercy, which desire not the death of the sinner but that he be converted to Thee and have life.

Lead and enlighten my spirit, O Most High, that I may know how to regard the pain of the senses which awaits those who indulge in an inordinate attachment to creatures. Give strength to my will, that I may steadfastly deny any inordinate inclinations to flesh and blood.

Direct and enlighten me, O Most High, that my spirit may comprehend to some extent what it means to lose the Beatific Vision, that loss which awaits all who on earth wander away from Thee. Strengthen my will so that I may be able to withstand all temptations to draw away from Thee and Thy commandments.

Protect me and all men, particularly my priestly confreres, from eternal damnation. May none of us ever know how horrible is the outer darkness, the gnashing of teeth in the flames, the torment of hell's punishment. In the final decisive hour of our lives may Satan and his devils be kept at bay and through Thy might be hurled back into their endless night. This grant us through Thy never-failing and unconquerable goodness and mercy. Amen.

"Get Them Kind"

The first baseman had just missed a hot one, and the runner went to second. The bleachers expressed disapproval with their usual frankness; but one more charitably inclined soul undertook the baseman's defense.

"'S'all right, Bill," he yelled encouraging. "Bad hop."

The fat man next to him was outraged.

"Shut up, you!" he bellowed. "He's supposed to get them kind!"

And a young divinity student, impressed with the truth and vigor of the sentiment, straightway adopted it as a rule of life. His work would be the sort where he was supposed to "get them kind," and no excuses permitted.

There is never any profit in self-justification. At times the value of prestige may justify glossing over failure, so far as the public is concerned; but to himself the priest should be merciless.—**"Art of Persuasion in Pastoral Theology," by Rev. Henry D. Buchanan**

Suggested Subjects and Sermon Jottings

John C. Selner, S.S.

Sixteenth Sunday after Pentecost

September 9

Suggested Subjects from the Epistle (Ephes. III, 13-21):

1. St. Paul's Joy in Preaching the Gospel.
2. Centering Everything on Christ.
3. Christ Finding His Home in Our Hearts.
4. Charity, Fundamental Virtue of Christianity.
5. The Majesty and Holiness of the Son of God.
6. The Riches of Christ's Love.

Suggested Subjects from the Gospel (Luke XIV, 1-11):

1. Rejoicing in Evil.
2. Discouraging the Good.
3. Hypocrisy.
4. Snobbishness.
5. Keeping Sunday Holy.
6. Vanity.

(7. Nativity of Our Lady, Sept. 8).

Rejoicing In Evil

Introduction: The Pharisees would have been glad if they could have pointed to something wrong in Christ. They tried and tried and failed right to the end.

Main Thought: It is not uncommon for people to rejoice that others have done wrong.

There are many sins of human weakness; Our Lord was always merciful to sinners. But now and then you come across people who rejoice that others have fallen. This is very wicked and indicates a great deal of malice. A good person may have faults; if he is thoroughly good he would be the first to admit it. But there are people in the world who are delighted that a good person cannot always reach his ideals. They love to prophesy evil about others and are terribly disappointed if they are wrong in their predictions. They love to be scandalized; they love to give the failings of good men as an excuse for their own sins. They *rejoice* in those failings.

Were we to remember that all sins offend God, we should be very sorry about the existence of sin anywhere. Far from rejoicing at the collapse of a virtuous person, we should be struck very sad at it. There is something malicious at times in that triumphant exclamation "See! I *told* you!" Sometimes you find people unwilling to admit the change of heart that comes over a sinner. They will not give him credit for trying to reform; they seem to be sad at the evidence of it and prefer to dwell gleefully on the days before his conversion of heart. All this im-

Dr. Selner is Professor of Homiletics at St. Mary's Seminary, Baltimore.

pedes God's work in souls and may bring upon us a very severe condemnation from the loving Saviour who looks for one sinner doing penance.

Conclusion: Never by gesture or word of mouth take pleasure in the fact that a good person fails, or be grieved that a sinner has tried to change. The way to be like our Lord is to be happy at the slightest sign of virtue and to encourage it wherever we find it.

Seventeenth Sunday after Pentecost

September 16

Suggested Subjects from the Epistle (Ephes. IV, 1-6):

1. The Scandal Given by Some Catholics.
2. Unity of Spirit.
3. Unity of the Church.
4. Way We Should Be United.

Suggested Subjects from the Gospel (Matt. XXII, 35-46):

1. The Greatest Law.
2. The Divinity of Christ.
3. The Guilt of Unbelief.

(4 The Holy Name of Mary, Sept. 12).

(5. Exaltation of the Holy Cross, Sept. 14).

(6. Seven Dolors, Sept. 15).

The Guilt of Unbelief

Introduction: Our Lord gave ample proof of His Person and His mission to those who would listen. But many turned away and were lost.

Main Thought: We must not imagine that everyone has a *right* to believe as he pleases.

There is a great deal said these days about religious freedom. It is a delicate question, but we Catholics are in danger of misinterpreting the real notion of religious freedom. And it is a grave danger. The real notion is this: One has the right, even the duty, of believing what one is sincerely convinced is religious truth. But a man has no right to believe what he pleases when he suspects he is wrong. There is no freedom in that; the *truth* shall make you free, not falsehood. There are many sincere non-Catholics; we should do our best to get the truth—the whole truth—over to them. But there are quite a few insincere non-Catholics. They don't really believe what they profess. When they say the Commandments don't bind them, they don't believe it; they suspect they are wrong. When they say that Christ is not God, or that He never founded a Church, or it doesn't matter if one is not religious, they don't believe it. They suspect they are wrong. They know they have no *right* to think that way. And they ought to know that they are not enjoying any true religious freedom. For them, religious freedom means doing away with religion. Very few people are *honestly* convinced of those things; yet they are trying to believe them. That is just what the Pharisees did this morning in the Gospel: they tried to believe that Christ

was not the Son of God. No, the gift of faith is very precious, but I fear there are many who turn away from it quite deliberately.

Conclusion: Do not think that it is all right for a person to believe any old thing. It is not. Sometimes we Catholics give scandal by encouraging people in their unbelief. We like to appear broad and easy-going. On the contrary, many have been brought into the fold of Christ by Catholics who have begged their non-Catholic friends to investigate the claims of the Church. When they believe in those claims they will have found true freedom.

Eighteenth Sunday after Pentecost

September 23

Suggested Subjects from the Epistle (I Cor. I, 4-8):

1. Gratitude for Faith.
2. Spiritual Changes through the Knowledge of Christ.
3. Perseverance.

Suggested Subjects from the Gospel (Matt. IX, 1-8):

1. Faith Demanded by Our Lord.
2. Doubts about Faith.
3. Forgiveness of Sin.
4. Proof of Christ's Power through His Miracles.

Perseverance

Introduction: St. Paul, in his epistle this morning, wants us to keep our mind on the goal. He wants us to realize we must last until the end, until the coming of our Lord.

Main Thought: Steadiness in well-doing is the best assurance that we will go to heaven finally.

You find many people who are good one day and don't care to try the next; they make a good confession and in a couple of days they seem to forget what they said in the act of contrition. This is too bad; because in being so good for a time, they show that they *could* remain that way if only they would keep on trying. That is really what our Lord asks of us: try, try, try. Whoever does will likely persevere.

We must be careful of flightiness in our spiritual life. Perhaps it comes from depending too much on feeling. Some are good when they *feel* like being good; but if they don't have the feeling, they go to pieces. I wonder if they will persevere. I wonder what they will be feeling like when death overtakes them. Perseverance is living in God's love day by day; not just on big occasions, or on feast days, or in Lent or in our old age; no, day by day. Think of the joy of knowing each night that we have tried to please God all day; oh, there may have been failures here and there, but think of the victory of steady trying. The more we try to please God, the more we do please Him; finally it becomes a habit of mind and

then we can have some assurance that we will persevere unto the end.

Conclusion: Say the act of hope once in a while. Beat down discouragement; it puts up a terrible barrier between us and God. Live by the day and grace will be given for tomorrow when tomorrow comes.

Nineteenth Sunday after Pentecost

September 30

Suggested Subjects from the Epistle (Ephes. IV, 23-28):

1. The New Man.
2. Conviction Needed for a Change of Heart.
3. Love of Truth.
4. Self-control. (Control of Temper)
5. Subtle Forms of Stealing.
6. Almsgiving.
7. Stewardship of Wealth.

Suggested Subjects from the Gospel (Matt. XXII, 1-14):

1. Invitation to Christianity.
2. Excuses for not Accepting Christ.
3. Condemnation of Those who Refuse to Believe.
4. Eucharistic Banquet.
5. Excuses for Not Receiving Communion Often.
6. Our Lord's Goodness in Calling us to the Faith.

(7. Month of the Holy Rosary: October Devotions).

Excuses for Not Receiving Communion Often

Introduction: A great King invites us to His Banquet: an Immortal King asks us to come and receive Himself.

Main Thought: There are many Catholics who would profit by frequent Communion, if only they could realize it!

Years ago some people had the idea that to receive Holy Communion frequently one had to be very holy. As a matter of fact what they called frequent Communion was perhaps only once or twice a month. Pope Pius X loved our Eucharistic Lord very much. He tried to get people to go to Communion often. That is why he wanted children to start going at the age of seven; then, perhaps, they would get used to being at the altar rail. No doubt, untold good has come from Pope Pius' zeal. The generation that started going to Communion at the age of seven is now fully mature; and I think people generally do appreciate this great gift better. But we must not look for excuses for staying away. Communion will make us holy; but it is wrong to think we must become holy first, and then go to the source of holiness.

Sometimes that excuse is well meant, but once in a while it comes from laziness; it's much easier to say: "I'm not good enough to go to Holy Communion often," than to say "I'm too lazy to go often." It is remarkable how much joy people are willing to miss by staying away from our Lord in the Eucharist. Think what a beautiful

day a Sunday could be if we were to bring our Lord home in our hearts! And week days too, if possible.

Some are afraid to fast, or to get up early, or to hurry; some are even afraid they haven't the right clothes! A few still think they cannot go to Communion unless they have been to Confession the night before. Well, it is very fine to go to Confession the night before Communion, but unless we are conscious of a deliberate mortal sin we may go to Communion with full confidence. All that is required is a right intention, that is, a desire to receive our loving Lord; freedom from mortal sin and fasting from midnight, which is one o'clock wartime or daylight saving time.

Conclusion: Our dear Lord calls us in this morning's gospel. Let us answer Him with love and joy.

Twentieth Sunday after Pentecost

(Feast of the Most Holy Rosary)
October 7

Suggested Subjects from the Epistle (Ephes. V, 15-21):

1. Wisdom of the Children of God.
2. Evil Days.
3. Peace and Joy of the Spiritual-minded.
4. Thanksgiving for Favors.
5. Seeing Christ in Others.

Suggested Subjects from the Gospel (John IV, 46-53):

1. Submitting to Our Lord's Way of Doing Things.
2. Our Lord's Love of Child-like Faith.
3. God Works Normally through the Ordinary Laws of Nature.
4. Confidence in God's Promises.

(5. The Holy Rosary).

God Works Normally through the Ordinary Laws of Nature

Introduction: You may be surprised at the reproof of our Lord: "Unless you see signs and wonders, you believe not."

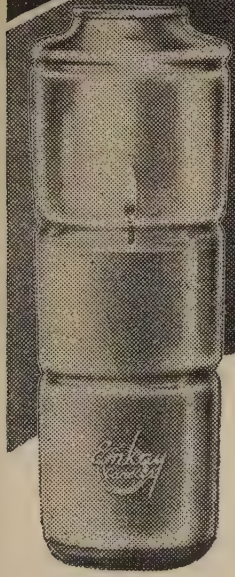
Main Thought: Miracles will usually confirm the faith in those who are willing to believe; they seldom have any effect on those who don't want to believe.

Sometime ago a book called "Father Malachy's Miracle" was quite popular. We cannot go into details about the book just now, but the main point brought out by the author was this: Miracles will have little effect on people who do not want to believe. It is true that our Lord worked many miracles to show His divine mission, His power, and His compassion for people who were suffering. But there were many witnesses of those miracles who tried to find some explanation that would quiet the wonder in their minds. That is the way they acted in the book too. Poor Father Malachy went home after his miracles quite discouraged and most people just laughed and kept on living as they did before Father Malachy showed up.

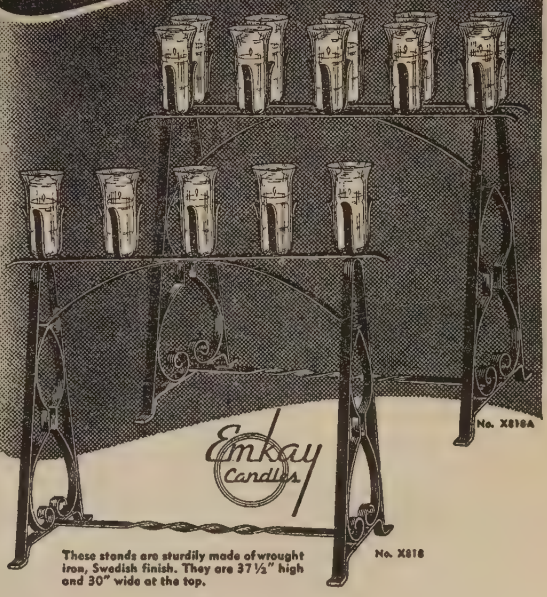
We have a few real miracles

Special Offer

7-day Lights and Votive Stands



Made under Emkay
U. S. Pat. No. 2,279,137
also licensed under Root
U. S. Pat. Re 18,623



No. X818A

No. X818

These stands are sturdily made of wrought iron, Swedish finish. They are 37½" high and 30" wide at the top.

The growing use of 7-day Votive Lights has overtaxed the Votive Stand capacity of most churches. To help pastors meet this condition and to simplify the purchase of 7-day Lights, we are introducing these special combination offers. With each combination we include the beautiful colored poster illustrated below and a supply of patriotic and general offering envelopes.

COMBINATION NO. 1	
5 Light Emkay Devotional Stand (Complete with glassware)	$25.00
5 units Emkay Devotional Lights Style 9, @ $21.00 per unit (Each unit includes 50 lights)	105.00
Regular Price	130.00
Combination **$110.00** *complete*	

COMBINATION NO. 2	
10 Light Emkay Devotional Stand (Complete with glassware)	$35.00
5 units Emkay Devotional Lights Style 9, @ $21.00 per unit (Each unit includes 50 lights)	105.00
Regular Price	140.00
Combination **$115.00** *complete*	

Select the combination you prefer and fill in the coupon below. Globes can be supplied in ruby or assorted red, white and blue.

MUENCH-KREUZER CANDLE CO., Inc.

Purveyors to the Vatican by Appointment

Home Office and Factory — Syracuse 1, N. Y.

NEW YORK CHICAGO NEW ORLEANS LOS ANGELES SAN FRANCISCO

these days, but not many. Christ has proved His divine mission for all men and His Church stands today as His witness. If people won't believe the Church then they won't believe, even if some one rises from the dead. God made the laws of nature. They are wonderful in themselves; of course they are not miracles. But why should the God who made the laws keep on making exceptions to them? Certainly not to satisfy the curiosity of people; and above all not to *force* people to believe: what kind of faith would *that* be! So He clearly shows us this morning that He wants us to believe even though we do not see signs and wonders.

Conclusion: We have all seen the wonders of the love of Christ. That will be enough until the veil is removed and we see the Eternal Wonder who was born on earth to lead us back to heaven over the road of faith.

Blueprint For Religious Aid To Germany

Serving the cause of organized religion is tantamount to serving the "basic principles of humanity for which we fought," according to an American officer who went with front line detachments through Wurms, Mannheim, Ludwigshaven, Darmstadt, Wurzburg, Heillbrunn, Stuttgart, and Munich. Making it clear that by "church" he is speaking of organized religion as such and that what he says applies to Protestant and Catholic alike, he presents this blueprint:

1. Repatriate all seminarians and students for the ministry, now prisoners of war. Send American priests and ministers to help reestablish schools and parishes .
2. Provide facilities for printing at least one religious periodical (there have been none since 1940).
3. Repair church buildings, at least one in the large cities, immediately.
4. Make a thorough study of the financial set-up that has existed previously, particularly as regards the connection between church and state, so that well-considered recommendations for its reorganization can be made.
5. Help restore the "inner missions" which normally care for orphans, the destitute and the aged—most of which were confiscated by the Nazi Party.—CIP

Bishop Barnaba Chiaramonti of Imola, who later became Pope Pius VII, declared in 1797: "Be Christians, and you will be excellent democrats . . . Only the virtues, enlivened by the light of natural reason and strengthened by the teachings of the Gospel, are a solid basis for our democracy."

(Continued from page 6)
all time high; and he has had to do it all by means of his syndicated column "Sursum Corda" and his editorials in **The Catholic World.**

Two quotations will wind this up —lest you grow overweary: one is an able fiery denunciation of a vicious technique; the other a ghastly exposition of its underlying philosophy.

Says John T. Flynn who speaks from personal experience: "The American people are being slugged over the head by a small handful of intellectual gangsters loose in the nation. Some means must be found to deal with them and to bring their depredations to an end. No form of society can live with such a savage organism in its body any more than an animal can live with the deadly germs of physical disease eating at its vitals.

"Up to now the offenders have been almost completely immune from exposure. Let any man or woman who has suffered, or let any writer who has observed this dark phenomenon in eruption attempt to describe it—to expose it —and see how far he will get in finding the printed page, the radio or any other medium of communication at his disposal.

"The extent of intimidation is beyond belief. The volume and violence of the revolt against this murderous device will be proportioned to the extent to which the victims and society itself has been deprived of the defenses which ordinarily free people use against such offenders."

Said the man who in our day brought this technique too near to success: "One started out with the very correct assumption that in the size of the lie there is always contained a certain factor of credibility. For the great masses of the people . . . will more easily fall victim to a great lie than to a small one, since they themselves perhaps also lie sometimes in little things, but would still certainly be too much ashamed of too great lies."

Thank you, Mr. Hitler. We are sure that you have received your just rewards. **Mein Kampf** makes **Il Principe** look like a primer.

We Should Blush

A READER has recently apprised us that Lutherans have been much more interested in doing something for the religious benefit of the German Prisoners of War in this country than are the Catholics. At Camp Blanding, during the period running from January 1 to June 30, 1945, the Lutheran Commission for Prisoners of War distributed twelve German books of religious instruction aggregating 4,705 copies, while Catholics supplied 1,120 copies of two German prayerbooks—but no books of instruction. Our reader reminds us that the combined Lutheran membership in the United States, constituted of 22 different branches, is less than 5,000,000 as against the 25,000,000 Catholics.

Out of the East

IF you have followed us this far, you surely won't mind our recommending a periodical which will appeal to the more Catholic of our readers. It's **The Eastern Churches Quarterly,** which can be had at $2.00 per annum. Published in England, it is available from the Very Rev. Thomas J. McMahon,

Secretary, Catholic Near East Welfare Association, 480 Lexington Ave., New York City 17.

Editors are Dom Bede Winslow and Donald Attwater. The issue on our desk includes an annotated digest of the present Holy Father's Encyclical **Orientalis Ecclesiae**; a study of "The Liturgy and Christian Unity"; "The Study of Church History and Christian Reunion"; eight pages of "News and Comment" (discussing Stalin's new regulations on religion, tendencies in the Orthodox Church, etc.); letters, and book reviews.

It is attractively prepared and well worth saving and binding for permanent reference.

How Would You Decide It?

In an unprecedented decision the British Court of Appeals a month ago annulled a 13-year marriage as "unconsummated" on the grounds that the husband insisted upon practicing birth control.

The decision was delivered by a three-man court — the highest in England under the House of Lords. It reversed a lower court verdict and annulled the marriage of Brenda Lee Cowen, 35, and Gorden Cowen, 45, both members of the Church of England.

Mrs. Cowen's petition stated that during the first five years of their marriage, when they lived in Iran, they had avoided children by mutual agreement, but that in 1937 she begged her husband to "live a normal married life" with her so she might have a child. He ignored her pleas, she stated, and they parted in 1944.

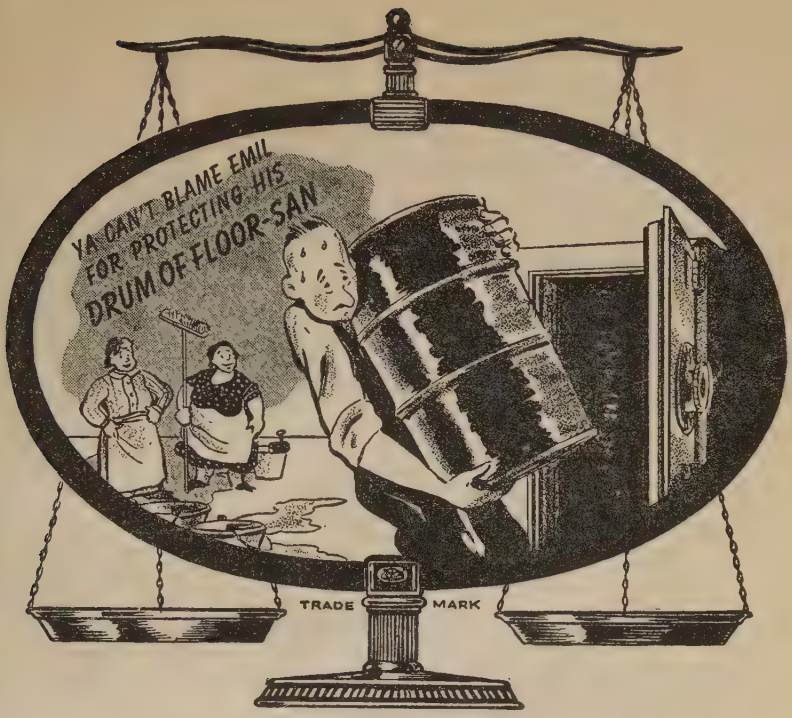
The Appeal Court in ruling for the wife held that the marriage had not been consummated, "owing to the wilful refusal of the husband, because he had artificially prevented the natural termination of intercourse."

The case recalled the famed matrimonial causes act of 1937 in which Parliament decided that "wilful refusal" to consummate marriage constitutes grounds for nullity.

The current decision, the Court said, was based on the "generally recognized truth that one of the chief ends of marriage is the procreation of children."

Lord Justice Du Parcq said:

"We are of the opinion that sexual intercourse can not be said to be complete when the husband deliberately discontinues the act or when he artificially prevents the natural termination. To hold other-



Janitors appreciate the convenience of One Single Cleanser for ALL their floors

FOR you and your janitor, keeping clean the various floors in your building is no longer the complicated, time-wasting job it used to be. You need no special cleansers for linoleum, asphalt tile, terrazzo, wood, or rubber tile. You can do all cleaning with one product—Floor San—and save time, money, and labor. For Floor-San is safe on *all types* of floors.

Furthermore, with perfect safety you also get a *thorough* cleansing job because the powerful detergent ingredients in Floor-San quickly pierce the dirt film and float dirt to the surface.

Floor-San Scrub Compound has received the approval of the Rubber Flooring Manufacturers Association. It is also endorsed by asphalt tile manufacturers. Such approval means that Floor-San is mild . . . won't discolor . . . won't run colors.

This is no time to experiment with special cleansers whose harmful ingredients can easily run expensive, irreplaceable flooring. Play safe. Use Floor-San and know that no matter where you use it, finest flooring is protected from harm. Write for complete information—*today!*

FLOOR-SAN
LIQUID SCRUB COMPOUND

HUNTINGTON LABORATORIES INC
DENVER HUNTINGTON, INDIANA TORONTO

wise would be to affirm that a marriage is consummated by an act so performed that one of the principal ends—if not the principal end—of marriage is frustrated.

"Further, we would point out that if the judgment of the divorce court were right, a wife who was ready and willing to consummate marriage in the fullest sense, but was refused intercourse in a manner which deprived her of the opportunity of bearing children would be subject to an obvious and intolerable injustice."

The court said that it was satisfied that Mrs. Cowen had consented to the practice of which she ultimately complained "for reasons which sufficiently explained her consent and for a limited time only."

Her reasons [sic] for consenting from 1932 to 1937, Mrs. Cowen said, was that during those years they lived in Iran, where "the danger of child bearing for a European woman was very great."

Correspondence

"A World to Reconstruct"

Editor:

The Bishop's Committee on the Pope's Peace Plan offers to the public a digest in popular form of the learned treatise of Dr. Gonella which has appeared in an English translation under the title of **A World to Reconstruct.**

Dr. Gonella is a learned Philosopher-Jurist and a world authority on international law. He writes in the idiom of the Jurist. The ordinary reader finds his treatise difficult reading. For this reason, The Bishops' Committee commissioned the Dominican Sisters of Rosary College, River Forest, Ill., to make a Digest of this work in readable popular prose.

Today all of us are interested in trying to make an enlightened contribution to the post-war world reconstruction. This Digest gives to the ordinary reader opinion based on the learning and keen judgment of Dr. Gonella.

We recommend this commentary on the Pope's Peace Program for the use of schools, study clubs, forums, and to all who are interested in making a personal enlightened contribution to a solid post-war world reconstruction.

✠Samuel A. Stritch, Chairman,
Bishops' Committee on the
Pope's Peace Plan.

(This work is available at The Thomas More Library, 22 West Monroe St., Chicago, 3.—Editor.)

Orchids And Criticisms

Editor:

Your publication is a vital contribution. I hope it will not settle into a mere carbon-copy of the excellent journals already extant in the field.

To avoid that, I would suggest that you emphasize constantly your "hook" with the news of the day. This is already being done through the articles of Bishop Noll and Lon Francis, through the beautifully written leaders of Fr. Gustafson, and through the pithy paragraphs of Currente Calamo.

The meditations, salva reverentia, are a bit proprietary—perhaps a shade more imperative than those to which we are ordinarily accustomed.

GUARANTEED

under all conditions

ROOT'S BOTTLE LIGHT

$20.00 for a Year's Supply

THE A. I. ROOT COMPANY

MEDINA, OHIO

Our Own Publications Now In Press

☐ **MODERN THOMISTIC PHILOSOPHY By R. P. Phillips, D.D., M.A., Professor of Philosophy, S. John's Seminary, Wonersh, 2 Vols. Contents: Vol. I, The Philosophy of Nature, 346 p.—Vol. II, Metaphysics, 400 p. Ready Autumn $7.50**

☐ COMPLETE WORKS OF ST. JOHN OF THE CROSS tr from the critical edition of Silverio de Santa Teresa and ed by E. A. Peers. 3 volumes. Ready September $12.00

☐ THEOLOGY OF SAINT PAUL by Ferdinand Prat, S.J. tr John L. Stoddard 2 volumes. Revised Edition. Ready December $8.50

☐ THE SPIRITUAL TEACHING OF FATHER LOUIS LALLEMENT of the Society of Jesus. New Edition. $3.00

☐ LITTLE BOOK OF HUMILITY AND PATIENCE by Archbishop Ullathorne, O.S.B. 119 p. Ready Shortly. $1.50

☐ ROMAN MARTYROLOGY. New revised edition. Will go to press this June and will be ready for circulation in the Spring $3.25

☐ MORAL THEOLOGY with special reference to the Code of Canon Law by Rev. Heribert Jone, O.F.M.Cap. Englished and adapted to the code and customs of the United States by Rev. Urban Adelman, O.F.M.Cap. Ready. $3.00

☐ SCUPOLI. SPIRITUAL COMBAT. A revised translation. Set up in new type. Ready Shortly. $2.00

☐ BROTHER LAWRENCE OF THE RESURRECTION. PRACTICE OF THE PRESENCE OF GOD tr by Sister M. David, S.S.N.D. Cloth. Ready in the Autumn $1.50

☐ PHILLIPON, M.M. (O.P.) THE SPIRITUAL DOCTRINE OF SISTER ELIZABETH OF THE TRINITY tr by the Benedictine Nuns of Stanbrook. Preface by Father Garrigou-Lagrange, O.P. Ready in spring 1945 $3.00

☐ THE HISTORY OF RICHARD RAYNAL by Robert Hugh Benson. The author's best work and a story of great beauty of thought and language. Ready. $2.25

☐ PSYCHIATRY FOR THE PRIEST by Father Paul Lachapelle. 333p. An excellent handbook for the clergy which will enable the reader to recognize the different types of mental illness. Ready. $3.50

NEWMAN BOOK SHOP, Westminster, Md.

Kindly send me the books checked above

Name .....

Address .....

Correspondence

Questions and answers are practical and to the point. I was delightful to see, in the August issue, how, on the question concerning infant-baptism, Fr. Lydon refused to be turned aside into a space-wasting and thoroughly impractical disquisition.

The sermon notes are a great help. Indeed, a friend of mine is saving The Priest each month with the intention of binding the twelve issues, so that he may keep Fr. Selner's cycle of 52 Sundays for permanent reference.

Book reviews are all right, as far as they go—but might one ask for reviews of fiction which is currently heading the best-seller lists and about which the parish-clergy are often consulted, in study clubs, sodality meetings, etc.? Why not take the first two titles, say, of the best-seller list each month?

And the same with the movies. Even if we priests don't (or shouldn't) go—our people do; and there have latterly been so many pictures with a religious background. Could we have a little help on these? . . .

A. C. V.

Attention: Chicago Priests!

Editor:

The following lines were prompted by the remarks of two distinguished visitors, who felt a warmer spark of Eucharistic love as they visited our Shrine of Perpetual Adoration the week of Corpus Christi.

The first, a Bishop from Montreal, Canada, publicly congratulated the Community for the splendid and inspiring recitation of the Divine Office in Choir. (We leave it to others to judge whether this

compliment is deserved or not).

The second, a saintly old priest from Notre Dame University, So. Bend, Ind., likewise impressed exactly two days later, asked why the daily recitation in Choir of Vespers and Complin, together with the public recitation of the Rosary, Litany of the Blessed Virgin Mary, and finally Benediction of the Most Blessed Sacrament, did not constitute a most appropriate Holy Hour for Chicago's priests.

"Just let the Chicago priests know," he insisted, "that daily at the same hour—4 p.m.—those devotions take place in your church, and I assure you that they will come."

Is this mere hopeful wishing from a saintly old priest? Or is it prophetic, child-like intuition that priests would really come and warm and refresh their hearts at this oasis of Eucharistic Piety?

At any rate we are taking the saintly man's advice. Begging for space in your splendid **Priest,** we wish to let the Chicago Clergy know that every day at 4 P. M. they are welcome to join the Fathers in their devotions—and make a Holy Hour. They are moreover given the golden opportunity of going to confession—in church or at the rectory.

What a source of personal profit and edification for the people it would be if a few times during the week some five—10 or more priests were seen reciting Vespers and Complin with the Fathers, joining in the recitation of the Rosary, and receiving the blessing of Him Who is supposedly our only share of inheritance: "Dominus pars. . . "

We priests in general do not sufficiently manifest the practical side of our faith—and the theoretical

THE PRIEST'S NEW RITUAL

Revised in accord with the latest Vatican Edition of the Roman Ritual Compiled by Reverend Paul Griffith. Clear Block Type with Rubrics in Red—336 Pages—Thumb Indexed—Red under Gold Edges

Genuine Leather .....$2.75 net

THE SACRISTY MANUAL

Compiled by Reverend Paul Griffith Large Clear, Bold Type—Latin and English in Black with Rubrics in Red—Thumb Indexed—80 Pages—Red Under Gold Edges

Seal Leather .....$3.75 net

THE ALTAR MANUAL

Large Bold Faced Type—Black with the Rubrics in Red—32 Pages—White Edges

Keratol .....$1.75 net

THE BURIAL OFFICE

From the Roman Ritual

Black Imitation Leather
Black Edges, $1.50 net

Order from your own Catholic Book Store

or

P. J. KENEDY & SONS

Publishers

12 Barclay St., New York 8, N. Y.

Going to Any Mission Field?

South America
West Indies
Europe

We will, indeed, appreciate the opportunity to handle your reservations.

ANNE EGAN TRAVEL SERVICE
518 Park Building,
Pittsburgh 22, Pa.

Authorized Agents:
Pan American Airways

For ready reference see our advertisement in 1945 Official Catholic Directory.

Seashore Vacation

The strain and excessive work resulting from tension of war effort necessitate revitalization of your health. Ocean bathing and restful atmosphere will work miracles.

Write for brochure today. Special low Spring, Summer and Fall rates now available. European or American Plan.

Near Catholic and other Christian churches.

HAY FEVER SUFFERERS ARE PARTICALLY IMMUNE in this climate.

During July and August, there will be dining and dancing on our upper deck. Music occasionally until that time.

MARINE TERRACE HOTEL

Directly on the Ocean Front at 27 Street, with Private Beach

MIAMI BEACH 40, FLORIDA

JOHN B. REID, Managing Director

Correspondence

too much. An hour passed at the feet of the Master, Source of all Graces, would do immensely more good than many a splendid sermon. It is always edifying to see a priest making his Holy Hour publicly.

I hope not to fail in discretion in saying that the Community is greatly edified by the presence in church every morning at 6 a.m. of an unknown priest, who possibly joins the Community in reciting Prime and Tierce, attends the Conventual Mass, has his confidential heart to heart chat with his Lord and Master, and leaves at 7 o'clock. I know not the priest, but I am told that his assignment brings him daily to a neighboring church to celebrate Holy Mass. His Holy Hour is an ideal preparation.

To me such a one is not far from being a saint.

We all have the same opportunity. . . .

A Blessed Sacrament Father.

For the Dying

Editor:

I am sending you a copy of a new leaflet. . . Acts for the Sick and Dying. We have received requests for this leaflet from all parts of the country since notice of it was first published. It may interest your readers to know that the leaflet is made up of four pages, and it has not only the Acts, but also a beautiful picture of the Crucified Christ (in colors); a poem on resignation to the Father's Will; and finally an explanation for the benefit of those, especially non-Catholics, who through no fault of theirs are deprived of the Last Sacraments, but who can through faith, hope, and

Correspondence

perfect contrition achieve salvation.

As a hospital chaplain I have found the Acts contained in this leaflet a great help. You can readily understand how important a part tact plays in the approach to the sick and dying, especially those outside the Church. And this all the more so in the degree that their conception of her is distorted. Now no matter what may have been their prejudices, I have almost invariably discovered that they have no objection to reciting these Acts. I have had the great consolation of seeing many a non-Catholic go to His Maker with these prayers on his lips, and new faith, hope, contrition, trust, and the grace of God in his heart.

The leaflet has received the ecclesiastical approbation of His Excellency, Michael J. Curley, Archbishop of Baltimore and Washington.

Anyone desiring a copy should address his request to the undersigned. The leaflets are available at two dollars a hundred.

Father Benjamin, C. P.,
St. Joseph's Monastery,
3800 Frederick Ave.,
Baltimore 29, Md.

They Need Answer

Editor:

I was glad to learn through your August issue that you will answer the "Symposium on Protestantism" put out by the Commission on Courses of Study of the Methodist Church. Many chapters are rotten —as well as false—in their treatment of the Church. You may be interested to learn that a copy of this book has been sent free to every Protestant chaplain of the Armed Forces.—Chaplain N. S.

Non-Wrinkle Surplice

Small, Medium, Large Sizes
$8.50 each, 3 for $25.00

Also ideal for use when attending neighborhood services, such as Forty Hours, Funerals, etc.

Every Sacristy should have one or more of these serviceable Surplices.

The Church Mart

City Hall Square,
Milwaukee 2, Wis.

A National Institution
with Coast-to-Coast Service

THE PRIEST
IN THE EPISTLES OF ST. PAUL

Compiled by the Most Rev. Amleto Giovanni Cicognani

Passages from the Apostle dealing with the dignity and duties of the priesthood. Brief commentaries emphasize the spiritual significance and practical application of the texts. 168 pp.
$1.00

Dept. 4-672
St. Anthony Guild Press
Paterson 3, N. J.

MAGAZINES DISAPPROVED BY THE NATIONAL ORGANIZATION FOR DECENT LITERATURE

SEPTEMBER, 1945

For the Information of Committees and Dealers, but Not for Publication

CODE FOR CLEAN READING

Periodicals are listed, which:

(1) glorify or condone reprehensible characters or reprehensible acts;
(2) contain material offensively "sexy";
(3) feature illicit love;
(4) carry illustrations indecent or suggestive, or
(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

Magazines Still Procurable in Many Places

American Detective Annual
Army Post
Art Models
At Ease!
Authentic Detective Cases

Beauty Parade
Big Song Magazine
Booby Trap
Brevities
Breezy Stories
Buddies
Burlesk

Cartoon Humor
Certified Detective Cases
Confidential Detective Cases
Comedy
Complete Detective
Crack Detective
Current Detective
Cutie

Detective Book
Dizzy Parade

Eyeful

Fact Detective
Feature Detective Cases
Flophouse News
For Married People Only
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book

Gag and Cartoon Book
Gag Gazette
Gal Parade
Gaiety
Gay Book
Gay Broadway
Giggles
Glamourous Models

Hi Yi
Howl
Human Detective
Humor, Inc.

Ideal Love
Indigestible Digest

Joker

Keep 'Em Laughing!
Khaki Wacky

Laff Annual
La Pree
Line Up Detective
Lip Parade
Lulu

Mammoth Detective
Moron Laughs
Movie Play
Mystery Tales

National Detective Cases
New Girl Parade
Nifty
Nippy Stories

Pin-Up Pack
Pictorial Detective
Pin-Ups
Pip
Pocketful Of Pepper
Play
Police Detective
Popular Psychology Guide
Power Plus

Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Saucy Stories
Secret Detective Cases
See
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Swank

Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
The Nudist and all Nudist Magazines
True Crime Detective

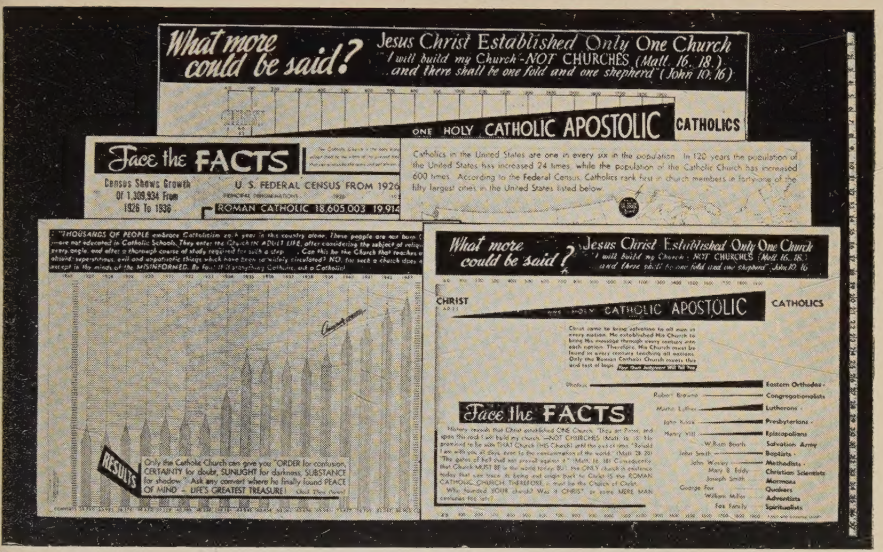
Varieties Cartoon Cavalcade

War Laffs
Who—Dramatic Detective
Who Is Your Pin-Up Girl?
Wink

Yellow Book
Yoo Hoo
Your Physique

Zippy Stories

NEVER BEFORE AT


What more could be said?
Jesus Christ Established Only One Church
"I will build my Church-NOT CHURCHES (Matt. 16, 18)
..and there shall be one fold and one shepherd (John 10, 16)
ONE HOLY CATHOLIC APOSTOLIC CATHOLICS
Face the FACTS
Census Shows Growth Of 1,309,934 From 1926 To 1936
U. S. FEDERAL CENSUS FROM 1926
ROMAN CATHOLIC 18,605,003 19,914
Catholics in the United States are one in every six in the population. In 120 years the population of the United States has increased 24 times, while the population of the Catholic Church has increased 600 times. According to the Federal Census, Catholics rank first in church members in forty-one of the fifty largest cities in the United States listed below.
"THOUSANDS OF PEOPLE embrace Catholicism as a year; in this country alone. These people are not born
RESULTS
Only the Catholic Church can give you "ORDER for confusion, CERTAINTY for doubt, SUNLIGHT for darkness, SUBSTANCE for shadow." Ask any convert where he finally found PEACE OF MIND – LIFE'S GREATEST TREASURE!
What more could be said?
Jesus Christ Established Only One Church
"I will build my Church - NOT CHURCHES (Matt. 16, 18)
and there shall be one fold and one shepherd (John 10, 16)
CHRIST
ONE HOLY CATHOLIC APOSTOLIC CATHOLICS
Face the FACTS
Eastern Orthodox
Congregationalists
Lutherans
Presbyterians
Episcopalians
Salvation Army
Baptists
Methodists
Christian Scientists
Mormons
Quakers
Adventists
Spiritualists

Why talk and talk and talk when you can put the story of the Church over AT A GLANCE. Here are five modern displays done on heavy flat stock, offset IN COLOR (red and black), and readable without effort at a distance. The predominant position and growth of the Church is highlighted by just the proper touch of color.

Ideally suited for display in rectory consulting rooms, parochial and high school class rooms, church vestibules, over bookracks, etc.

SPECIAL OFFER: Entire set, $3.75 postpaid

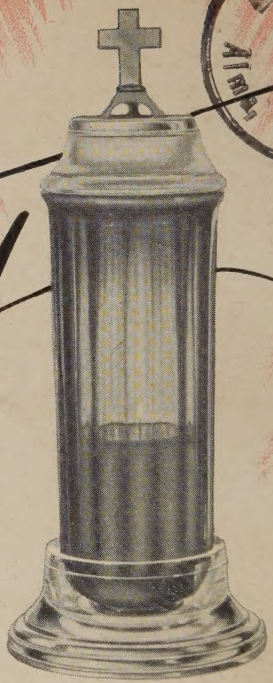
CATHOLIC INFORMATION SOCIETY

214 WEST 31st STREET, NEW YORK 1, N. Y.

SUCH LOW COST!

ALMA COLLEGE LIBRARY Alma, California

RICH *Beauty*



WILL & BAUMER

Sanctolamp No. 2

The result of three years' quest for a lamp appropriate to the high purpose of its intent.

Especially created to house the widely used Sanctolite, this new Sanctuary Lamp is designed to realize fully the natural beauty of the materials from which it is fashioned. Its chimney, available in either clearest crystal or purest ruby, intensifies the constant, unflickering flame of the Sanctolite within. Both chimney and Sanctolite rest on a glass base of graceful, but solid, proportions. Topping the lamp is a delicately ribbed glass crown, supporting a cross of fiery ruby on a metal band. The lamp is quickly disassembled into its three component parts for cleaning or replacement of Sanctolite. *No wax ever touches the lamp itself!*

The dignity of restrained design, the rich beauty of natural materials, which distinguish these lamps make them ideal holders for 7-day Votive lights. Placed on side altars, or before shrines, they lend new beauty and prestige to the growing custom of the 7-day Votive light.

The cost of this beautiful new Sanctolamp No. 2, purchased separately, is $4.50.

SPECIAL INTRODUCTORY OFFER*

3 Sanctolamps No. 2	**Value....$13.50**
100 Sanctolites	**Value....$42.00**
Total Value	**$55.50**
To acquaint you with the beauty of these new Sanctolamps, we offer the combination for	**$51.00**

**Subject to withdrawal without notice.*

West coast prices slightly higher.

WILL & BAUMER Candle Co., Inc.

Established 1855 — Syracuse, N. Y.

The Pioneer Church Candle Manufacturers of America

New York	Boston	Chicago	Los Angeles	Montreal
15 E. 32nd St.	71 Broad St.	162 N. Franklin St.	954 S. Flower St.	422 Notre Dame St., E.